

Christianity's Greatest Controversy

- Prelude to Genocide



"John Smith"

Dedicated to the search for truth.

Christianity's Greatest Controversy - Prelude to Genocide

ISBN 0-9752300-1-8

© "John Smith" 2004

Produced by Archangel Publishing

Po Box 1129 Hoppers Crossing, Victoria, Australia 3029

All rights reserved. No part of publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any other information storage and retrieval system, without prior permission in writing from the author.

Front cover: Stefano da Zevio's *"Adoration of the Magi"* reproduced under licence from the Italian Ministry for Cultural Goods and Activities

Christianity's greatest
controversy
Prelude to genocide

John Smith

Foreword

In the closing decade of the 16th Century, an enterprising Dutch scholar named Callidius sent the Catholic Church apparatus reeling in dire panic. Foreboding news had reached them. Somebody was trying to publish and circulate a book that drew a clear distinction between Magi and devil-worshippers. Someone was about to break the silence.

Motivated by a desire to rectify a perceived legal travesty in his day, Callidius boldly advocated that the death penalty due to maelific witches ought not fall upon certain Magi. These particular Magi were, more properly, white witches, many of whom were also devout Christians. As a result of the inquisitorial process they were being improperly branded as dark or 'satanic' witches, and sentenced accordingly. By his estimation the Inquisition was out of control.

What was even more troubling, is that Callidius managed to ferry his writings to Cologne, to be run through the print presses ... destined for mass circulation. Sensing the grave urgency of the situation they apprehended the author, and interdicted his work before it could ever be made public. Still they could not rest easy. Some remained deeply concerned that copies had somehow vanished out into the urban sprawl. In 1593 AD, after his subsequent arrest and imprisonment, Callidius was hauled before the courts, and there renounced his detested articles. In the main, onlookers were oblivious to the magnitude of what was being ideologically buried that day.

Who could have guessed that another 411 years would have to elapse, before the general thrust of Callidius' repressed book can finally be made known to a lay readership. My latest work, which follows on from the *True History of Wizards and Witches*, tears the lid from an enigmatic historical sepulcher, to reveal what is arguably the most willfully-abandoned era of European and Islamic history. Over all, the plot line bests that of any fantasy novel, all the more so because the following events actually took place. Witness a time quite alien to ours; an age of kings and wizards, when a dying religion found refuge in Europe.

Christianity's Greatest Controversy - Prelude to Genocide should ideally be read in conjunction with the *True History of Wizards and Witches*, the latter permitting a more three-dimensional understanding of Europe's pre-Christian heritage and legacy. In this book the enquiring reader views an unusual, normally-invisible version of history detailing the meanderings of persecuted nations and faiths.

Contents

INTRODUCTION	4	CHAPTER III - INTERMEDIATE STATES OF CHRISTIANITY	149
CHAPTER I - THE PRIMITIVE CHURCH	17	Beliefs common to "Heretics"	151
The Church's first years	17	Visions of the apocalypse	153
The eastern situation - That first encounter with the "pagans"	22	Brotherhoods of "heresy"	163
Prester John and the Christian Magi	27	The Marcionites	163
The saviour foretold - Jewish messiah or Magian Sraosha?	35	The Massalians	164
Crossing the veil of death - the Resurrection	54	The Paulicians	167
Ossuaries and Magian excarnation traditions	58	The Manichaeans	171
European defleshing practices	64	The Bogomils	183
Similarities between Magian and Christian sacraments and observances	85	The heretical hierarchies	192
Baptism, holy water and purification rites	85	Their battle with the church	192
<i>Padyab, Nan and Bareshnum</i>	86-93	Alexius I, Sword of Byzantium	195
Confession and <i>patet</i>	93	CHAPTER IV - MEDIEVAL INTRUSIONS OF THE ORIENTAL TRADITIONS	197
The Christian sacrament of repentance	96	A world ripe for the picking - the dawn of a new pagan era	201
Indulgences	98	The first discovery of the Heretics	202
Prayer sessions	101	The "infiltration" of the Church by the Magi	204
Contraception and marriage	102-109	Frankish royals - successors to the Merovingians	208
The priest's curse	110	Reformist Christian priests versus the Magian Christians	213
The uninvited guests who would sit at Christ's wedding table	111	The marriage ban	216
CHAPTER II - THE CONVERSION OF EUROPE	115	Magian-Christian churches	220
The Franks and Saxons convert	115	Building on pagan holy sites	222
<i>Relapsae</i> - The Heathen Dawn	122	Medieval Catholic views on the Magi	245
The conversion of the Slavs, and the mission to Kiev	131	CHAPTER V - DESPERATE MEASURES	248
Catholic Church reforms in the Middle Ages	136	Potential reasons for similarities between christianity and magianism	260
'Wolves' among the flock	138		
Trouble in the Papacy	143	EPILOGUE	292
		Bibliography and endnotes	294

Introduction

Two thousand years ago a brown-haired, blue-eyed¹ child was born of royal Jewish stock, who came to change the face of the world in untold ways. Rarely in history do single individuals affect not only centuries of human experience, but millennia. Jesus of Nazareth, the Virgin-born, was one such person, who, we are told, was God, and at the same time a man of flesh and blood. In this book, we will examine the formation of the Christian Church, the 'Mystical Body of Christ', tracing it from its earliest years, through to the Middle Ages.

According to the teachings of the Church, initially gathered and formalized at the First Holy Council of Nicaea (325 AD), Christianity is a monotheistic religion based on a belief in 'the Holy Trinity', one God consisting of three indivisible persons - The Father, Son and Holy Spirit.

Every year, around the winter solstice, Christians all over the world gather to celebrate Christmas, the birth of Jesus Christ, God the Son in flesh. As they assemble for Christmas mass, most will notice the nativity scenes so characteristic of the festive season. Bored children often feel drawn to investigate the small statues which, in some small way, remind them of the toys they've just received from Santa Claus. They see sheep, a cow and a donkey, not to mention St Mary and St Joseph. They behold their saviour as a baby, laying in a common crib, over straw. To one side stand Jewish shepherds and the other an entourage of eastern kings with expensive presents for the prophesied Messiah. Very early copies of the Bible refer to the kings as Magi, the spiritual lords of the Orient. Generally these priests of the old Iranian religious order were held to be divine and incarnate archangels, possessing miraculous spiritual powers, and an impressive command of medicine and the sciences. The event itself was known throughout the early Church as the Epiphany (from the Greek *Epiphaneia*: brightness, manifestation).

Inside the grand imperial cathedral of Cologne, in Germany, one will be in the presence of what is alleged to be the mortal remains of these same Three Wise Kings. At other esteemed European cathedrals Christmas parishioners have the added bonus of staring up at gargoyles and weird engravings. Collectively these things point to an alternative Church history, one no longer to be discussed.

Children attending Sunday school will no doubt have been taught the significance of Mary, Joseph, baby Jesus, and the shepherds. But the meaning of last remaining elements of the scene, the Magi, remain obscure to them. They are, to be more precise, deliberately passed over in silence. Roughly 700-1,000 years ago, after a period of papal reform, the Magi became a topic of disdainful reflection, and the key subjects of medieval censors keen to rid

Christianity's Greatest Controversy - Prelude to Genocide

the so-called nativity texts of their presence. This almost-extinct species of ancient and medieval literature referred to the 'lost years' of Jesus, and placed the Messiah in very unusual places; Egypt, India and Mesopotamia.¹ All the fuss is hardly surprising, particularly considering that the Magi were wise men, wizards.

As youngsters look into the faces of the Three Wise Kings none will perceive in them Christianity's greatest controversy. In this book, the sequel to the *True History of Wizards and Witches*, you will explore the possible importance of this delegation of wizards at the birth of Christ. To achieve this you must be taken on a journey back some 2,000 years, to a celestial observatory somewhere inside the Persian Empire. Later you will venture to Europe in the grip of genocidal fervour, with Christian wizards being burned to death across the face of the continent ...

It is night time and magus astronomers are busy adjusting a Greek-designed fixed astrolabe, examining certain constellations. Meanwhile other Magi are busy scanning the heavens for portends from the divine being Ahura Mazda. The desert air is chilly, so they rug up, and rub their hands to keep warm. A shrill shout is heard, as a nervously-excited astronomer points to a quadrant of the heavens, drawing his colleagues' attention to what he has observed. An unknown star has suddenly appeared, perhaps a comet. Intrigued astronomers look heavenward in awe, their straining eyes intently fixed on the event. All concur; stellar phenomenon of this kind represents the descent of *khvarenah*, an archangel bearing heavenly glory, signifying the birth of a divine prodigy. The sages consult the astrological almanacs and prognosticatory texts of the ancient fathers, their pages faintly lit by a torch, and flapping somewhat in the breeze. The verdict is beyond question; a great king is almost born. Since it is around the winter solstice it can only mean the birth of a Sun, a Sun-king. 'Who is this king that Ahura Mazda should light the sky in such a way?' Foreboding tones reply 'judging by its appearance a king who is in great danger'. They note its westward movement. Exhilarated by the star's importance, the astrologers enter into consultation with their monarch, who advises that a delegation be sent to this Lord whose earthly incarnation was imminent. Heading a small diplomatic retinue, the magus-kings, Lords Gaspar, Melchior and Belthazzar^{1b} are dispatched in haste, bearing gifts and greetings, some on camels, others on swift white chargers. Some say another nine Magi accompanied them. They follow it far, over many lands, until at last they see it enter the land of the Jews. They ponder over how they will find the boy among Jerusalem's many houses and workshops. Perhaps the locals would know, and since most Jews spoke Aramaic they had but to ask. Everywhere they enquired:

'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him'.²

Christianity's Greatest Controversy - Prelude to Herocide

News travelled fast that the Magi were in Jerusalem seeking out a Jewish king, and this greatly troubled the authorities. If such a thing were true the chief priests and scribes of the Jewish temple would surely know. So King Herod summoned them into his presence, enquiring where this birth might eventuate. They replied;

'In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel'.³

His worst suspicions confirmed, Herod summoned the Magi and sought a private consultation with them, hoping to ascertain what significance they attached to the star. At the conclusion of the brief meeting, the Roman puppet Herod told them to seek this 'king' in Judea, but bade them return to his palace with news of the potential regal interloper with legitimate claim to his throne.

'When they (the Magi) heard the king (Herod), they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy'.

'And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh'.⁴

As they chatted with the mother, adoring the swaddled new-born before them, they learned that this was a virgin birth. They stared at each other in wonder. In Magian prophecy such a detail could only reveal the baby king's status as a divine saviour prophet. As these ostentatious proceedings unfolded, humble Jewish shepherds looked on quietly in the background, having made their way to the birthplace as well.

'And being warned by God in a dream that they should not return to Herod, they (the Magi) departed into their own country (Persia) another way'.⁵

Joseph too experienced a prophetic dream from God, advising him to escape to post-Ptolemaic Egypt. And so they left in haste, rushing the baby Jesus to safety until the death of Herod.

On that one starlit night Jews and pagan kings shared the cramped confines of the stable, looking down into the innocent face of Jesus Christ. Little could any of them know what marvels would occur through him in the years to follow. And so it all began, the unprecedented global worship of one born to woman.

The ancient Jewish writings spoke of a Messiah (literally 'The Anointed One', and by inference a king, priest and prophet) who would one day appear and save them from the

Christianity's Greatest Controversy - Prelude to Genocide

predations of their enemies. He was to be of King David's line.^{5a} Many aspiring candidates surfaced throughout Jewish history to claim that title, usually with disastrous consequences for their followers. At the time of his ministry, the Sanhedrin typecast Jesus as a magician and false-messiah who duped swathes of Jerusalem into believing that he was God, in an attempt to rip apart Judea. But in reading the accounts of Josephus (a Jewish traditionalist who sided with the Roman invasion force) concerning the siege of Jerusalem, it does not appear that Christianity had achieved any major successes among the Jews. Christ received only a cursory, though favorable mention.⁶ By and large mainstream Jewry simply ignored Christ. After all he had gone on a moral crusade throughout the holy city. He had overturned the tables of money lenders in the temple precincts, castigated the Rabbis as sons of perdition, teaching that the ten commandments were merely a sketchy outline of a more perfect law of goodness. He even prophesied the utter demolition of Solomon's temple, and slaughter such as they could never imagine (more than a million Jews are said to have died in the rebellion). Be that as it may, Josephus' writings suggest that isolated segments of Jerusalem's populace, maybe several thousand strong, saw Jesus as a divine being.⁶

From the very earliest pool of Jewish converts came the Judaeo-Christian Church of Nazareth, the Nazarenes. The sect maintained that Gentiles (Hebrew: *goyim* meaning 'heathens', 'locust') had to become Jews through circumcision before they could become Christians, an ideology found condemned in the New Testament. Following a formal council of the Apostles (held c. 49 AD in Jerusalem), members of this Church faction (whose original church building has been excavated by archaeologists in the Middle East)⁷ either withdrew back into mainstream Jewish or Christian religions or stayed with their own Judaeo-Christian community. Considered heretics by the wider Catholic (ie; Universal) Church, the cult suffered isolation and is thought to have died out over centuries.

As hateful as the Rabbis and temple priests may have been of Christ, it is noteworthy that they did not proceed to claim that his many miracles were a sham or non-event, but all too real. The list was considerable. Curing incurables, transmuting physical substances, walking on water, controlling the elements, expelling demons and, most importantly, resurrecting the dead, one of whom passed away days previously. Instead, according to a long-standing Jewish tradition, Christ went into Egypt and there learned the arts of the magicians, with which he then proceeded to deceive the people and trample the vineyard of Israel.

He was, by their estimation, a magus, a wizard. From that time Christians were regarded as *Minim*, the heretical servants of Balaam. Accordingly, Jesus' name was struck from the *Talmud* forever, and only in unexpurgated versions, which existed until 1645 AD, appeared as 'Na-Notzri', 'The Fool', 'The Hung', 'That Man', 'the so and so', 'He whom we may not name', 'Absolom', 'Ben Stada' and 'Ben Pandera'.⁸ The strongest attacks against Christ appear in the *Toldoth Jeshu*, a treatise formed from Jewish apocryphal legends and sayings

concerning Jesus.

If Jewish attempts to identify Jesus with the royal Magi are to be hypothetically believed, Jesus must have come to Jerusalem not merely as a reformer of contemporary Judaic religious inadequacies and malpractice, but to confront prevailing rabbinical notions about the divine being, centring on the worship of their tribal God Yaweh, their name for the supreme being.

And there is certainly evidence, not only for this, but a very ancient connection with the Far-East. You see the biblical patriarch Abraham (who had a special rapport with the Most High God) once lived in Harran, the prestigious holy city of the Chaldean wizards, the priests of ancient Ur in Mesopotamia (Iraq). Acting on spiritual locutions from the Most High, Abraham migrated, with his family, to Canaanite districts, then into Egypt to weather a famine in the former parts. Abraham then returned to find the promised land. It was there that Abraham first met King Melchizedek (literally the 'King of Righteousness'), who ruled at Salem (the old name for Jerusalem). Nothing further is mentioned of the king at that point. Later, in the book of *Joshua*, Jerusalem is said to be ruled by the Amorite King Adonizedek (possibly a descendant of Melchizedek). As with Abraham, the Amorites originated in Mesopotamia, but had resolved to colonize the geographical area of modern Israel. The inward easterly migration of Israelites to such an agriculturally marginal zone inevitably brought war to the Amorites. After a great battle Adonizedek was hanged by Joshua, along with another four Amorite monarchs. It goes on to say '*As for the Jebusites the inhabitants of Jerusalem (presumably a sub-division of the Amorites), the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day*'. Moving on to the second book of *Samuel* the Jebusites had regained control of Jerusalem. David recaptured the city and ordered the mass-killing of Jebusites. After this a temple was built for the God of Israel at Jerusalem, remaining forever more, the primary holy site of the Jewish people. Gone was the tented tabernacle. Now the home of the Israelitish God was immortalized and glorified in stone.

One could be forgiven for thinking that the Jebusites were entirely liquidated had it not been for the *New Testament*. The book of *Hebrews* 5-7 explains that Jesus was proclaimed by the Most High God to be a priest '*after the order of Melchizedek*', presumably a reference to the ritual order once practiced by the priest-king Melchizedek, and therefore the Amorites, and by extension some kind of eastern tradition. It goes on to say that Jesus came to re-teach the Jewish Levitical high priests, the '*first principles of the oracles (ie; ancient prophecies) of God*'.

'If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron'.

Christianity's Greatest Controversy - Prelude to Genocide

Jesus was from the tribe of Judah, a people unmentioned by Moses with respect to the priesthood. Being, as it were, drawn from the rubrics of Melchizidek, Jesus' priestly order belonged to a pre-existing nation, a pre-Mosaic nation then dwelling in Jerusalem, and not to Aaron's temple high-priesthood. As a priest-king, Melchizidek's office and power continued beyond death; and so everlasting.

Christ fulminated against the Levitical priesthood in inflamed sermons, as graphically portrayed in the *New Testament*. Shortly before prophesying the desolation of Solomon's temple, Jesus launched his most vilifying salvo.

*'Wherefore ye (the Rabbis) be witnesses unto yourselves, that ye are the children of them which killed the prophets (ie; those who performed miracles, and heard spiritual messages from the Most High). Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?'*⁹

Jesus foresaw a continuation of this mutual animosity between the two camps. Speaking of His future missionaries Jesus said to the priests *'Wherefore behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city'*.¹⁰

We have long been taught that Yaweh, the God of Israel, is the one God, all-powerful, all-knowing. But he is also an enigma. Judaism was, to a certain extent divided over the origin of misfortune, sickness, aging and death. As compassionate and loving as Yaweh could be, the 'jealous God' would severely punish and ultimately destroy his flawed creations as repayment for their sins against him, or the deification of any spirit, person, image or object. So the Jewish godhead, as told by the Sadducees, consists of a single unified force, the divinity Yaweh. The Jewish Pharisaic sect adored and feared this same deity, but professed that God created a multitude of angels and demons (angels who willfully fell from grace through disobedience) beneath him. In an administrative sense Yaweh accomplished the work of governing the world by sending angels deputed to carry out a variety of functions assigned to them. Demons, the fallen choirs of rebel angels, were paradoxically still under his control, gaining power over mankind only with Yaweh's permission, or by direct command, bringing pestilence and harm.

YAWEH

ANGELS

DEMONS (FALLEN ANGELS)

Chaldean wizards saw their high God as similar to Yaweh in nature, their creed having developed in Mesopotamia, the birthplace of Abraham. Chaldeanism varied from Judaism in that the Supreme God (ie; the Most High God) created many things seen and unseen,

possessing either good, evil or mixed natures. These were not simply creations but particular autonomous aspects of the deity that demanded ritual interaction to tap into their enormous powers, as bestowed upon them by the Great Power. The planets, the primary lieutenants of the Great Power, personified certain positive and negative potencies and areas of responsibility, and were lauded as gods in their own right. Due to the vagaries of their movements the planets dispensed mixed fortune and could not always be relied upon to shower everyone alike with good fortune. Under the shunned theurgic art of sorcery Agathodaemon might be ritually invoked to 'terrify' the celestial divinities into granting pleasing outcomes. In a later time these Mesopotamian heavenly gods, lords over the zodiac, were found housed in Rome's great Pantheon temple.

The Great Power, the Most High God¹¹

Agathodaemon

Jupiter (Baal)

Venus (Belit)

Saturn (Cronus)

Sun (Helios)

Moon (Sin)

Mars (Ares)

Mercury (Nebo)

Beneath them lay a plethora of celestial gods, devils, angels and daemones.

In the *True History of Wizards and Witches* I detailed the various schools of sorcery and magic. Here I expound the more evolved theological theories of the ancient philosophers as a backdrop to understanding the Christian Magi.

In the main Magi had a totally different concept of the universe. The cosmos had *two* competing forces; one a benign creator (*Ahura Mazda*, the wise lord), from whence came holiness, light and goodness, plus physical and spiritual creation, miracles and prophecies. His eternal enemy was not a God, but more properly an anti-God. It was, in form, an existent non-existence, the source of non-belief and unrestrained materialism. This demon of malice, deception, and mayhem is but is not. The destruction of the living world wasn't, strictly speaking, the product of sin alone (as expounded in the Bible). Much rather it was the machinations of this co-eternal destroyer who, owing to his twisted nature, desired to exterminate sinless birds, flowers, trees and plants as surely as any human being. The downfall of religion and faith were his key goals, by demolishing spirituality.

Here one finds an essential point of difference between Jewish, Chaldean and primeval dualistic Magian cosmology. While the Holy Spirit and angels emanated from the luminous High God *Ahura Mazda*, the Spirit of Evil actually had no relationship to the divine being beyond perpetual antagonism. Far from being created by God, the unholy spirit was utterly alien to him, of unknown origin, merely sharing the same time and space, constantly brooding, feuding and clashing with the Lord. Such then is the essential theory of dualism.

Christianity's Greatest Controversy - Prelude to Genocide

This early notion of supernatural bi-polar forces can be shown as follows, with the Holy Spirit emanating from Ahura Mazda, the Persian name for the God of all things good.

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU

Also called the Holy Spirit,
begetter of *Asha* ('the Truth')

ANGRA MAINYU

Also called The Spirit of Wickedness,¹²
begetter of *Druj* ('Lies')

The Medean Magi dispensed with the teaching of the twin spirits and, for a time, turned primitive Zoroastrianism into a religion where creation and destruction were bi-products of a war between two separate polarized, equally powerful and utterly antithetical *deities*.¹³ *Angra Mainyu* (The Unholy Spirit) became deified, boldly personified as God's crafty opponent *Ahriman*, Lord of Hell.

AHURA MAZDA

The White God, the Good God,
the Creator

AHRIMAN (ALSO CALLED AHARMAN)

The Black God, the Evil God,
the Destroyer

With the 'Spirit of Wickedness' elevated to the status of Prince Infernal, certain Magi gave him the rights of a God, with an entitlement to equal if not exclusive worship. Some, cleaving to both powers, felt it proper to bestow sacrifices upon both deities. They became the *servants of two masters*.

Next came the Zurvanite doctrine¹⁴ which spoke of a single God above these. The sunny *Ahura Mazda* and infernal *Ahriman* were themselves created powers; fellow siblings born from an androgynous father-mother named *Zurvan*, the God of time. Zurvan's status was analogous to that of the Most High, the God above all other gods. This novel Magian trinity was condemned by influential wise men in its day, yet it snowballed into a popular religious mass-movement. It must have been a very ancient teaching, similar to the Chaldean godhead, and denounced by Zoroaster himself, in the following extract of Magian scripture.

*'And, from the statement of Zarathustra, about the shouting of the demon Aresh (a demon of lies and heresy) to mankind, thus: 'Ahura Mazda and Ahriman have been two brothers in one womb, and out of them the archangel liked that which is evil, through what occurs when the understanders of it have mentioned the worship of the demons and this, that, after it, you should present cattle to the planetary bodies and the demons'.*¹⁵

In this scheme, allegedly devised by the demon Aresh, the Supreme Being also gave birth to the dark power, allowing evil and misfortune to thrive in juxtaposition with the good. This act effectively made him the author and architect of both evil and goodness. Note well the

Christianity's Greatest Controversy - Prelude to Geroeide

favoured status of the evil brother in Zurvanism, epitomized by death's triumphant extinguishing of life, which though cherished is all too tenuously brief.

ZURVAN, THE MOST HIGH

AHURA MAZDA

The White God

The Good son (the Good Sun)

The Creator

King of the Heavens

AHRIMAN

The Black God

The Evil son

The Destroyer

Prince of the Underworld

Zurvanism underwent a further metamorphosis, emerging as Mithraic religion, which began in Iran and later found untold adulation in Ancient Rome, but not before incorporating facets of Chaldean and Greek pagan Gnosticism. Under Mithraism *Zurvan*, the Time God of the Magian astronomers, acquired the name *Kronos*, *Sol Invictus* became the Latin name for the Sun God, while *Mithra* and *Ahriman* retained their Iranian titles intact.¹⁶ Mithra the Mediator, the in-between-one, was the guardian of the Bridge of the Separator which led to heaven, and soul escorter. Sandwiched betwixt sun and devil stood this Mithras, God's Warrior, who punished all liars, and fought as champion for the Good Sun.

Whether in the physical or spiritual world, each of the two contending powers possessed its own kingdom, since in varied traditions, both powers had the nature of a creator. Each kingdom was born from its own respective father, each dimly reflected in the other. In the material world the two kingdoms collided *ad eternam*.

Kingdom of Light

Angels

Good Genii

High priests

Dogs and otters

Horses, cattle

Sheep

Wheat and grain crops

Judges and doctors

Kingdom of Darkness

Demons

Evil Djinn

Warlocks

Wolves and sea serpents

Insects, spiders, locusts

Goats

Weeds, briars and thistles

Criminals and murderers

Mithraism's Zurvanite genesis is obvious in the following description of the Roman Mithraic godhead:

Christianity's Greatest Controversy - Prelude to Genocide

KRONOS

SOL INVICTUS

The White God

The Good God

The Creator

The Invincible Sun

MITHRA

The Mediator,

Champion of

the Good Sun,

and justice

DEUS ARIMANIOS

The Black God

The Evil God

The Destroyer

The Demon Ahriman

Comparing the Jewish, Chaldean, early Zoroastrian, Zurvanite, and Mithraic godheads, one model stands out as uniquely different in-so-far as monotheism is concerned. It diverges from the others once one asks the question 'Is the supreme being, the creator, my destroyer, either directly or indirectly'. The answer, in the case of early Zoroastrianism is a resounding 'No!'. Never an intended part of the cosmos, destruction and evil found their source and strength in the free-wheeling evil nemesis, who was himself a miscreator, of all things wrong, of all creatures bad, of a wretched flock. Its very existence would be terminated in an apocalyptic spiritual war, with Judgement Day its crowning glory.

There are enough Zoroastrian and classical Roman sources to help us visualize that devil worship was far from a whimsical psychosis devised by the Church for mind control, but rites aimed at a spiteful spectrum of infernal deities, well known in Babylon and the Orient, which complemented and magnified their dualistic perception of the cosmos. These spiritual cancers had been transported to many and varied geographical locations in the West by autonomous black Magi, or by those who served in the subterranean hideouts, caves and temples of the Roman Mithraic legionaries and piratical Cilicians. One Roman, the highly respected, though atheistic natural scientist Pliny the Elder, had the following to say;

'Frail, toiling men, mindful of their own weakness, have separated these deities into groups in order to worship them piecemeal - each person worshiping the deity he most needs. Thus different races have different names for the same deities, and we find innumerable gods in the same races. Even the Gods of the lower world, together with diseases and many kinds of plagues are listed in groups in our fearful anxiety to appease them. For this reason there is a Temple of Fever, on the Palatine, dedicated by the state, one of Bereavement, at the Temple of the Household Gods, and an Altar of Bad Luck, on the Esquiline. One could take this to mean that there are more heavenly beings than men, since individuals also make as many gods, by adopting Junos and Genii for themselves. Some nations have animals - even repulsive creatures - as gods, and many things more disgraceful to relate: they swear by rotten food and other such things....But the invention of adulterous acts between gods and goddesses themselves, as well as quarrels and hatred, and the invention of gods of theft and crime, surpasses all shamelessness'.... 'They wait upon gods with foreign rituals, they wear their images on their

Christianity's Greatest Controversy - Prelude to Heresy

fingers (engraved magical gem rings); they pass sentence on the monsters they worship and invent food for them; they inflict dire tyrannies on themselves, resting only fitfully'.¹⁷

In other words Mithraism conformed to the grand precepts of absolute dualism, allowing ceremonies for the appeasement of the good and evil gods.

The formative stages of Magian religious evolution (as shown in the *True History of Wizards and Witches*) are shown on the following time-line;

2700 BC - 1,000 AD?	Aryan pagan Vedic traditions thrive, unwittingly preparing the foundations of Zoroastrianism
c. 618-573 BC?	The birth of Zoroastrianism. Devil-worship, idolatry and the old magus priesthood (the <i>Karap</i> wizards) were dethroned at this time.
c. 522 BC	Medean Magian religious influences penetrated the Zoroastrian priesthood.
482 BC	The old Zoroastrian fire-priests succeeded in dethroning the Aryan, Iranian and Babylonian idols and instituted the Zoroastrian calendar of feasts.
c.475 BC	Zoroastrianism suffered serious setbacks as the Medeans reinstate daeva-worship and build temples designed to house sacred fires and Daeva idols
c. 400-100 BC	A time of distinct hellenization under Greek occupation. The Magi and Greek pagan gnostics entered into a lengthy period of philosophical, scientific and religious collaboration.
c. 70AD-?	Mithraism gains ascendancy in Rome, Eastern and Western Europe.
c. 226 AD	King Ardashir standardized Zoroastrian ritualism and scripture; giving rise to Orthodox Zoroastrianism. Prolonged friction ensued between the Orthodox Zoroastrian priests and the magus wizards (which fostered the Zurvanite and Mazdakite heresies, plus devil worship) except for a period of religious tolerance under Emperor Shapur I.

Christianity's Greatest Controversy - Prelude to Genocide

c.226-490AD

Sassanian authorities implemented and defended the new Zoroastrian Orthodox reforms against the many religious movements then present throughout the East. Emperor Bahram and his religious mentor Karter unleashed a reign of terror against Buddhism, Hinduism, Judaism, Christianity, and Manichaeism, as well as the Daeva and Drug worshipers, all of which were eliminated or driven out of the Sassanian Empire, leaving Zoroastrianism as the exalted state religion.

c. 273 AD +

The execution of Mani, followed by the repression and victimization of his devoted Manichees. Manichees fled eastwards from Sassania in droves, into Turkic realms.

c.339 AD

Renewed persecution and execution of the Christians.

c. 528 AD

Reprisals against the communistic Mazdakite heretics.

On account of the great demon's crushing retribution against Ahura Mazda's creations and devoted followers, the Magi saw the God of Israel as essentially demonic. His outlandish behaviour, and seemingly destructive and vindictive nature was hardly divine, matching that of the great demon, as these excerpts from Magian scripture testify. In the beginning there was only darkness. That the God of Israel uttered '*Let there be light*' (to give rise to the light amid the darkness in which he lived) was, they believed, a sure sign that he was in reality a demon, even more so because he paused to consider the light that he had made, stating '*it was good*'. Light was therefore a novelty to him at the moment of its creation ... he was simply mesmerized. According to the Magi, the *Torah* was full of '*iniquity and demonism*', little more than '*twaddle*'.¹⁸

The Magian refutation text begins with a summary of Jehovah's attributes

'I am the Lord, seeking vengeance and retaliating vengeance, and I retaliate vengeance sevenfold upon the children, and one does not forget my original vengeance'.¹⁸ It goes on to say; '*His charger, also, is the drying wind, and from the motion of his feet is the arising of a whirlwind of dust. When he walks the arising of fire is behind him*'.¹⁸

Condemning his behaviour yet further, we hear '*he slew six hundred thousand men, besides women and young children, out of the Israelites in the wilderness; only two men escaped*'.¹⁸

As if that wasn't enough, '*he casts distressed worshipers who are reverent, listening to commands, and pure in action, together with others who are sinners, into eternal hell*'.¹⁹

The Magians were scathing of Jehovah's seething hatred of their religion:

'the sacred being (Jehovah), at the day of the resurrection, gives the sun and moon, together with others who are sinners, to hell for the reason that there are people who have offered homage to them'.¹⁹

His justice did not appear modelled on any reasonable standard of fairness; *'though Adam committed sin, the curse which was inflicted by Him (the Lord) reaches unlawfully over people of every kind at various periods'.²⁰*

In summation the author of the Magian text *Sikand-Gumanik Vigar* states:

'Now if he be a sacred being of whom these are signs and tokens, that implies that truth is far from him, forgiveness strange to him, and knowledge is not bestowed upon him. Because this itself is the fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage.'²¹

In effect devotees of Yaweh were typecast as demon-worshipers. The Magi, like the Jews, also expected the coming of a Messiah, a final saviour. His primary function was to destroy the apparent victory of the Evil One through his power to resurrect everything from the eternal annihilation visited on creation by the devil. At the hand of the provident Redeemer, Death lost its horror for all time.

Whereas those beholden to a more Jewish monotheistic model saw the Magi as blasphemers, and retaliated with taunts of their own. During the Middle Ages it seems the radiant *Ahura Mazda* was dubbed Lucifer, the demon of the false light.

Having compared Magian and Jewish conceptions of the divine being, we can now proceed to tackle the history of Europe's conversion from paganism to Christianity, armed with the most important tool of all, a basic understanding of several similar, and in once case radically different, monotheistic models.

Chapter I - The primitive Church

A traditional portrayal of the Church's first years

With the bodily ascension of Christ to heaven after his crucifixion,²² Jesus' apostles, greatly gifted by the Holy Spirit, dispersed to preach the Gospel in the East, in Asia Minor (formerly Anatolia and now called Turkey) the cradle of Christianity. Some apostolic preachers were to evangelize the Jews, with the remainder tasked with converting the pagan 'gentiles', who covered the remainder of the earth, as the sea engulfs the beach.

The first missions took place in Asia Minor primarily (Sts Peter, Paul, John and most of the apostles), then Greece, the lower Balkans, the whole of the Middle East, Egypt and Africa (St Mark), the North (St Andrew), also spreading to Rome in the West (Sts Peter and Paul), and even as far away as the Caucasus and India (Sts Thomas and Bartholomew). Then came a series of deadly reversals. Disturbing reports emerged concerning this new sect of the Christians, who conducted their ceremonies behind closed doors. Christian priests saw these affairs as arising from a persecution devised by the devil himself, to thwart the spread of Jesus' Gospel. *'The demon who hates the good, sworn enemy of truth and inveterate foe of man's salvation, turned ... against the church.'*²³ To this extent the Demon used *'impostors as ... ministers of destruction ... cloaking themselves with the same name as our religion, should ... bring to the abyss of destruction every believer they could entrap.'*²³ Their brand of Christianity allegedly required their preachers to *'teach that the vilest things must be done'* for admission to *'these "mysteries" or rather abominations'*, and *'rendering to them all the due performance of unspeakable rites.'*²³

The pagans were a very pious lot, deeming it imperative that local and state gods receive their proper dues, so as not to offend them. Families and the Empire only stood to gain. In Asia Minor's far-eastern provinces a Christian preacher, Polycarp of Smyrna, was harangued as *'the destroyer of our gods, who teaches ... people not to sacrifice or even worship.'*²⁴ Consequently

Christianity's Greatest Controversy - Prelude to Genocide

Polycarp was executed by the Roman authorities at the behest of a conglomerate of pagans and Jews, affronted by what they saw as sacrilegious doctrines, *'the Jews as usual joining in with more enthusiasm than anyone'*.²⁴

Allegedly Christians were beholden to *'a sham spirit'* babbling *'crazily, inopportune, and wildly'*. In defense of the nascent faith Christians condemned some maverick sectarians among them for *'prophesying in a way that conflicted with the practice of the Church'*.²⁵ Pursuant to an enquiry about these eastern prophets Catholic authorities *'pronounced them profane and ejected the heresy'*.²⁵ Such were the early beginnings of the apostasy, which followed on from the dire schism between the apostolic hierarchy and implacable Judaeo-Christian converts.

Then there were tales of their orgies, cannibalism, and incest within one's own immediate family. Roman pagans were truly incensed at what they were hearing. It had all the tell-tale signs of the dark art, the condemned system of demonolatry long banned under Roman law. From within and without it seemed the faith was being eaten away by a spiritual necrosis of *pseudadelphos* (false brethren), *pseudoapostolos* (false apostles) and *pseudoprophetes* (false prophets). As a consequence of these sordid happenings early Christians suffered persecution under Nero and his successors, which continued unabated for 200 years, when Christian-hunting was halted by Emperor Marcus Trajan.

St John was the last of the apostles to pass from this world, and with his passing came a realization that Christ had not yet returned, as was alluded to in the Lord's sermons. As a consequence of this the world's bishops had to formally arrange themselves into an earthly Church capable of taking the Gospel into the future and keeping watch over the flock until such time as He did return.

In the wake of Christ's execution, it appears there were no formal plans to speedily compile a single volume of holy writings, but instead do most of the preaching face to face, via the agency of apostolicly empowered preachers. However, the demi-Christian ministrations of gnostic heretics over the next 60 years demanded the compilation of a complete holy book, in the form of the *New Testament* (NT). Nowadays it consists of four separate Gospels (stories of Christ's life) and some 23 letters entitled to the Christians of ancient times (mostly from St Paul). Amounting to 27 different versions of apostolic writing in loose circulation, plus the Clementine Epistles, few people probably even knew the sum total of authentic documentation, or indeed if there were others that had been destroyed during the persecutions. The penning of these highly significant apostolic memoirs began as early as 27 years after the death of Christ and lasted until about 100-120 AD. Bearing in mind the almost haphazard formation of the *New Testament* and its release during a later rather than earlier period, the Christian Bible hardly seems to be the product of a focused and specially commissioned team of authors, intending to place the absolute and undivided focus of the religion into the holy books alone, such as is the case with the *Qur'an*. The mere

Christianity's Greatest Controversy - Prelude to Genocide

fact that they had to be compiled into a book by bishops of the early Church²⁶ further illustrates this. Indeed Christ, who was literate enough in Hebrew to read to the Rabbis in the temple could have written a handful of Gospels Himself.²⁷ And yet He never did. He saw the people face to face, just like the apostles who He sent out into the world after him. Moreover, Christ had sufficient literate followers to enable at least a small band of scribes to attend His public meetings, and record His every word. St Paul had his own scribe. St Mark the Evangelist was St Peter's writing clerk. Later, Origen (a pre-eminent theologian from the See of Alexandria, and a professional Christian scholar of the 4th Century) used scribes during his orations. Teams of shorthand clerks were on hand to record his speeches and lectures verbatim, churning out volumes of theological discourse. When they did write, it was in Ancient Greek, signifying their mission to heathenry.

Most importantly, the writings of the *New Testament* were only to include the writings of the apostles. For example the prime accounts of the games in which the Christians were fed to the lions are found in the *History of the Church* by Eusebius, bishop of Caesarea (in the See of Jerusalem), though these same events are not specifically mentioned in the *Bible*. This serves to show that the *Bible* was first and foremost a compilation dating only to the apostolic era, a time capsule of the first Christian generation. The writings of Church figureheads from succeeding generations automatically fell under the umbrella of apocrypha, not due to any admission that they were flawed works, but simply that they were not written by one of the apostles or their learned assistants such as the evangelists.

In assembling the current *Bible*, bishops were faced with an unruly assemblage of purported Christian books and letters, in circulation throughout the Christian world. Upon closer examination it was found that many were totally unacceptable to the faith. These they termed false gospels. Spurious texts were condemned and excluded from the Canon, where clear evidence of 'heresy' was shown.²⁸ In analysing these texts the Church Fathers based their decisions on Church writings extant during the 3rd Century and inherited personal knowledge that a given work received credence in apostolic times. In his *History of the Church*,²⁹ Eusebius covered at length the vetting process used by the Church fathers, which books passed their scrutiny, and which flunked miserably. The acceptable writings in turn became the *Old and New Testaments*, which are in use until this day, with great reverence.

In many places that were evangelized, parishes sprang up. Later, these became centers of religious power (Sees), the greatest being (in order of seniority at the time) Rome, Alexandria, Antioch and Jerusalem. The See of Rome was established first, and its bishop, a linear successor of St Peter (later, in the 6th Century AD to be renamed as the pope) became the senior bishop of the Universal Church, jointly ruled by his peers, the blessed patriarchs of the other Sees. In their unity, the faith of the apostles solidified, going from strength to strength.

Christianity's Greatest Controversy - Prelude to Heresy

In 311 AD bitter political and military dissension tore asunder the beleaguered Roman Empire. This came to a head on Milvian bridge upon the Tiber river. There, in 312 AD, the Mithrasian Caesar Constantine did battle with Maxentius for control of the capital, and the ideological dominance of Christianity.²⁸ With Constantine's victory came power and prestige, which he used to good effect. As a consequence he ended the persecution and martyrdom of Christians throughout the empire. In the years that followed Constantine brokered a power-sharing arrangement with Licinius, but later turned on him. Licinius' execution in 324 AD effectively made Constantine Emperor. The year 330 AD saw the Emperor establish a new city, far from the Italian mainland. It was named Constantinople, in honor of its founder, and was to be regarded as the New Rome, the capital of his eastern Roman Empire. His ambitious construction project was intended to be an earthly mirror of 'the Lord's heavenly realm', with the magnificent Hagia Sofia Basilica, and monuments to the apostles on the top of the hill, overshadowing the entire city. It was grand, well protected, and located on the Bosphorus Strait at the nexus of crucial and highly profitable east-west trade routes. This new city, the headquarters of the Patriarchate of Constantinople, was elevated to the status of the second most important See and would eventually become a rallying point for the eastern Patriarchates in a world fast becoming Muslim. The freshness of this Hellenistic-Latin renaissance succeeded in eclipsing a declining Rome in the west, both militarily and culturally. Such was the birth of Byzantium.

Councils or synods of bishops (impossible to conduct for the first 300 years of the Church's history for security reasons) were held annually to try and standardize articles of ritual and doctrine, which had begun to diversify on account of the considerable distances separating parishes. Bishops from bishoprics throughout Christian lands converged on some pre-arranged place for extensive discussions about the nature of the faith and the progress of evangelization missions occurring in many and varied places. Goths, Armenians and Georgians all embraced Christianity during the 2nd and 3rd Centuries AD. One to two hundred years later the Church breached the walls of paganism in Britain and Gaul. As you will later see, many of the Germanic nations, the Saxons and Goths in particular, had a staunch adherence to Arian Christian traditions.

Fourth-Century historical records relating to the first synodal decrees of Nicaea on the nature of God, described an almost unanimous understanding throughout the four original Holy Sees, that God was made of one Holy Trinity. The controversial non-trinitarian views of Arius were widely condemned at this synod and received the endorsement of only two bishops (one of which was Eusebius, though he later recanted this 'heresy') throughout the episcopal college.

This congenial ecumenical solidarity was shattered in a very short time. The first split of the Church came at the 4th Ecumenical Council at Chalcedon, in the year 451 AD, over the

Christianity's Greatest Controversy - Prelude to Genocide

degree of Christ's humanity, and from the 5th Century, the churches in Armenia, Ethiopia, Egypt and Syria peeled away from the others. These five Churches were cut off by the forces of Islam over the following centuries; contact between the varied Churches becoming almost non-existent.

Never was there a more profound commonality of belief than that which existed between the eastern churches (which prided themselves on not changing anything), and Rome in the West, which was tirelessly innovative. Though the Church was one, a plethora of legitimate individual regional customs often became a source of constant mistrust. So, the forest became obscured by the trees. Even as early as the year 158 AD some particularly divisive issues arose between East and West, such as when Easter was supposed to be celebrated, how baptisms should be carried out, and so forth. Since the eastern churches espoused doctrines and rites inherited from a number of apostles (especially St John), they could not accept Roman rulings that contradicted their inheritance. According to Eusebius although Victor, the bishop of Rome knew that his See's customs where inherited from St's Peter and Paul, he did not consider excommunicating all of the Asian churches over the issue, since they were only observing the customs of the Church fathers in that part of the world.²⁹

So much for what is conventionally known. As we look back over the history of the Apostolic Church it is easy to forget one very crucial point. It, like the Gospels, is almost 2,000 years old, a *living relic of a time quite remote to modern thinking*, an era which scholars can only ever access by archaeology and scant historical writings, the *written relics* of an extinct past. It sprouted during an era when the pagan gnostic philosophers, the Egyptian priesthood, the druids, and the Magi were alive and well, still manning their temples and holy sites. These faiths are of course no longer with us, but the Church is. And, with the exception of Judaism, this makes Christianity a fairly unique historical institution, in a western context.

The foundations of the new religion were set into the bedrock of an even more ancient world, a world within which it grew, matured and flourished. As time progressed, Apostolic Christianity carved its own niche. Christian theologians of the 3rd and 4th Centuries AD brushed shoulders with the best of the royal advisers, the heathen philosopher-scientists, attempting to gain some formal recognition for the deep philosophical undercurrents present within the Christian faith. Progressively they remolded the views of their erudite and studious listeners.

Many things concerning the dawning of the Church in that first three-hundred year period, were a complete mystery to even the earliest Christian generations. They were a matter of faith. The Church historian Eusebius, notable for his priceless records of the primitive faith, does shed some extra-canonical light upon the happenings. But even he started to run out of formal accounts of the 'lives of the faithful' during the traumatic persecutions of Nero and successive Roman leaders. Most interestingly, each of the four

Christianity's Greatest Controversy - Prelude to Geroeide

Holy Sees had preserved their own little pieces of Church history in the form of local traditions (as distinct from the body of Church tradition), but none more so than Rome, which had always boasted that it had maintained the first customs of the Church with utmost fidelity. The effects of Judaism on the Church are obvious. Things such as the use of the *Old Testament* in the *Bible*, and resorting to bread and wine as the substances for the eucharistic celebration. However there are other facets of *official Church tradition*, and portions of the *New Testament*, which without question could only have come from Zoroastrianism, the religion of the Magi. An exploration of why this is so, leads one along pathways of enquiry, not nearly as speculative as one might guess. Perusing this untidy mass of evidence with a sleuth's magnifying glass in hand, allows the observant and astute to zero in on crucial points of similarity between Christianity and the faith of the ancient magicians ... the fingerprints of a lost past.

The eastern situation - That first encounter with the 'pagans'

In spiritual terms the mission of the Apostles began at Pentecost, when the Father sent down from heaven, the power of His Holy Spirit upon them, in the form of fire. From that moment the fiery divine presence came to dwell inside their bodies, making them conceptually similar to fire temples or tabernacles.

'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own language.²⁹

And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes (ie; Magians), and Elamites (Persians), and the dwellers in Mesopotamia (Chaldeans), and in Judaea, and Cappadocia, in Pontus and Asia. Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God'.²⁹

For the most part, the religious messages spoken that day were intelligible to the native inhabitants of distant Turkey, Iran and Iraq, and locales far inside Asia, not to mention Egypt,

Christianity's Greatest Controversy - Prelude to Genocide

Rome and Libya. God was reaching out to the East spiritually, and before too long, physically.

Christian missionaries fanned out into the Balkans, the Middle East, Persia and Anatolia⁵ which at that time were peopled by Roman, Greek, Jewish and Zoroastrian inhabitants. As Jesus' disciples walked about meeting the locals and preaching their message to the Jews, they could not have failed to notice a lot of pagan ears pricking up, scratching their heads in disbelief at what they were hearing. Many of the things the gospel-preaching apostles were saying about this Jewish Messiah were close to, if not identical to, the beliefs that every sun-worshipping Magian learned from childhood. To them the Gospel proclaimed the arrival of *Sraosha*, the World Messiah, to whom they and all preceding generations prayed each day, offering *dron* buns and incensed sandalwood billets.

Far beyond the Roman-Persian borderlands, in Bactria, Bardaisan spoke of the region's Hindu Brahmins and Christians.³¹ That was in the 2nd Century AD. Based on earlier traditions, certain apostles had evidently captivated a sensational number of listeners in the East, St Thomas in Persian Parthia and the Punjab (India), St Jude at the court of King Abgar in Mesopotamia. It was in this part of Asia Minor that the Magi and Chaldean wizards flourished. News of Jesus' many miracles had reached Abgar's ears in a very brief time. Hoping to be healed of an incurable disease, Abgar sent correspondence to Jesus, asking if he would be good enough to attend his court to effect the sort of miraculous cures being reported in Jerusalem. His letter starts;

'Abgar Uchama the Toparch (of Edessa) to Jesus who has appeared as a gracious saviour in the region of Jerusalem' and ends with 'I may add that I understand the Jews are treating you with contempt and desire to injure you: my city is very small, but highly esteemed, adequate for both of us'.³²

Jesus apparently sent a reply to Abgar's correspondence, which Eusebius supplied. It stated that he would send one of his disciples to Abgar after he had ascended into heaven.³¹ After the crucifixion, the Apostle Thaddeus was duly dispatched to the Far East, to Abgar. Thaddeus told Abgar that he was sent to heal him because he faithfully believed in Christ.³¹ To which Abgar responded;

'I believed in Him so strongly that I wanted to take an army and destroy the Jews who crucified Him, if I had not been prevented by the imperial power of Rome from doing so'.³¹

Moments later Thaddeus placed his hand on Abgar, who was instantly healed of the infirmity. Following this Thaddeus greatly expanded his Christian ministry in Mesopotamia, gaining innumerable converts there. He also conducted missionary forays into Egypt.

Christianity's Greatest Controversy - Prelude to Genocide

We hear of Christ's similar level of popularity in Phrygia; a spontaneous eruption of Christianity.³³ Nowhere else in the world is the rapid explosion of the Christian faith more visible in the archeological record than in that part of the East.³³ In fact Christianity seems to have become widespread throughout certain parts of the Middle East and much of Asia Minor *before 200 AD*. On his way to Rome at around that time, a Syrian bishop from the Far-East, named *Athenodorus*, stated; *'I also saw the plain of Syria and all the cities, Nisbis on the other side of the Euphrates. I met Christians everywhere'*.³⁴

Anyway, the apostles absorbed vast multitudes of these 'pagans' in that first hundred years, and the Magi were none too happy about it. Nonetheless the Zoroastrian faith was left relatively intact inside Persia, though savaged by these defections to the apostles. So alluring was this Christian Messiah to the Magians that in one of the few historical accounts from Persia of that time, a whole city was described as being Christian down to the last man, woman and child, a place that was destroyed by Roman troops campaigning against the Persians.³⁵ For all intents and purposes the pagans of this area of Asia Minor and its environs had *vanished from sight*, and faded from memory; they weren't pagans any more, but Christians. Gentiles, it would seem, had readily 'converted' or 'transformed' into Christians. As you will soon see there were specific reasons for this phenomenon.

At the command of the Persian Emperor Shapur I, many of these converts were cut off from the rest of Christianity, as fragmented as it was, and suffered terribly at the hands of Persian religious authorities following the reformation of the Zoroastrian faith. These forgotten Christians lived further afield in remotest Iran and Central Asia, and would not encounter any serious Christian missionary work for many centuries. The Phrygian Christian city of *Orcistus* attempted to provoke Roman military intervention in the area because it was being down-trodden by a nearby urban center around the year 324 AD,^{35a} which is guessed to have been Zoroastrian. Whereas for the same period barely three Middle-Eastern settlements had turned Christian.³⁶ The Christian populace of Rome (though still vague in nature) was positively well documented when compared with the eastern Christians who were little more than rumored to exist. And as the repression continued St Augustine spoke of Persian Christians filing out of the region at some speed, resettling as far away as Rome.³⁷ How tinged with Magianism their doctrines were was not preserved though.

Certainly eastern Christian traditions entered the Balkans shortly after the mid-3rd Century AD. What writings we do have from the pagan gnostic philosophers at that time say precious little about the activities and devotions of Christians in their respective regions.³⁸ As late as the mid-200's Roman Salona, later called Split (Croatia), had hardly any. But when the faith did arrive, it was with preachers from Asia Minor rather than Rome or Greece.³⁸ The situation was much the same in North Africa.

Christianity's Greatest Controversy - Prelude to Genocide

After the persecution of the Aryan Persian Church, the faith fell into disarray. No longer were there books, preachers or meeting places.³⁹ The faithful handed on to the next generation what they had once learned. There the core teachings of the faith began falling apart, and in all likelihood became steeped in Magianism and Buddhism.³⁹ An early 6th Century AD missionary named Symeon the Mountaineer wandered across the Euphrates.³⁹ There he found a chapel in a state of utter ruination, and long-haired mountain-dwellers who had a crude knowledge of the Gospel inherited from their forefathers, but little else.³⁹ These were Christians bereft of any form of pastoral guidance, with the direct result being a form of Christianity little better than superstition.³⁹ Symeon stayed among them a long while, teaching them much of what he knew. That Christians once lived in these regions in remote ages is proven by the existence of Greek-style monuments belonging to the Christians.³⁹ And there were a lot of them. These monuments were crafted by the descendants of Greeks who colonized the area after Alexander the Great's time, and continued to do so.

A little further East, in Parthia, other equally persecution-weary Christians mixed in with the Buddhists, so consequently there was a typical eastern intermingling of religious ideologies and practices.⁴⁰ One can only guess what 'heresies' emerged from the wing of a Parthian Buddhist temple,⁴⁰ where it was reported that forlorn Christian believers gathered, far indeed from the spiritual tuition of Rome, Jerusalem, Antioch and Alexandria.⁴⁰

Perhaps the early Church knew these converted Magians and pagans lived way out there somewhere to the East and the North, perhaps they didn't. In any case they were in no position to lend them any help whatsoever. As it was the other early Christians were fighting for their own lives against the Roman state. These Persian and Central Asian believers had to wait some time before they heard from the Western brethren again. There was still a few hundred years of repression to undergo and the attempted ideological and philosophical transformation of Rome, Egypt, the Balkans and Greece to accomplish. When Christendom eventually did run into the main body of these heathens and converted pagans, it was because of an Islamic holy war taking place in Persia and Central Asia.

The meteoric birth and rise of Islam in the 7th Century AD, began to set the world ablaze with the message of the prophet Mohammed, bringing about the unification of hopelessly fragmented warring Arabian tribes, and dethroning their pagan idols at Mecca (such as *Al Suwa*). Under the pennants of the Holy Prophet, Muslim armies embarked upon outlandish military conquests over vast areas, ever aimed at converting infidels whensoever encountered. Their armies implanted Islamic culture and religion all over North Africa, Persia and Central Asia, and Baghdad became very powerful in the meantime, the recipient of countless slaves, wealth and ancient knowledge beyond measure. But it was their Jihad against the cities of Khorezm, Samarkand, Bokhara and the Zoroastrian heartlands in the

deserts of near Asia, that is of utmost importance to us in understanding what took place. Just as the Zoroastrians had expelled the *Zandiks*, (Zurvanite devil/daeva-worshippers) a few hundred years previously, they too found themselves evicted from Iran and its environs, rather than convert to Islam. The Magians had only four options; flee to India, the North, the East, and most importantly for us, the West. Otherwise they could stay just where they were and become Muslim. Alternatively they remained loyal to 'the Good religion of Ahura Mazda' and, in the words of their scriptures, were '*slaughtered just like flies*'.

Magians were not the only group affected by the conquests. Apart from these streams of fleeing Zoroastrians, another notable religious group joined in the exodus, heading out into the steppe in their own direction, presumably in wagons. These were the Magian Christians, the ancestors of Magian converts to Christianity (cut off from the remainder of Christendom for up to half a millennium). In all it amounted to an immense diaspora. According to the historically unsubstantiated claims of a bishop expelled from Edessa after its fall, there were other Christians beyond Byzantium who in prior ages had fought back against the Zoroastrian state, and successfully captured Ecbatana (ie; Ctesiphon), the chief city of the Medes (the tribe from which the Magi were drawn).⁴¹ Presumably quasi-Magian Christianity was the predominant ideology there, and considering the safety afforded by the fortifications of the old Medean capital, their brand of Christianity became very formal, with its own priesthood. They too were dislodged by the Muslims and headed eastward, mostly into Anatolia. Folk recollections of this conflict were probably contained in the myth of the Magian warrior-king Prester John, details of which appeared during the Middle Ages, in formal correspondence to the crown heads of Europe sent by Prester John himself, and in the writings of Otto of Freisingen.⁴²

Prester John and the Christian Magi

In the *True History of Wizards and Witches* you heard about various European Magi, and pagans who observed Buddhist, Indo-European and gnostic traditions. The more ancient breed of Magi had been in Russia since the Bronze Age, others the Iron Age. Then there were the Mithraic Magi, who embedded themselves in Rome, and across the breadth of that herculian empire. You also read about the Orthodox Zoroastrian fire priests of Persia who were swamped by unwanted religious trends. Under the Zoroastrian patriarch Karter, the kings gathered forces and pushed rival religions out of Iran - tackling Buddhists, Magian sectarians, devil-worshippers, Muslims, pagan gnostics and the Chaldean wizards. One final group the Zoroastrians had to overcome was the Magian-Christians and Manichaeans, who, just prior to the advent of Islam, had swollen to such numbers that they threatened the very existence of Orthodox Zoroastrianism in Iran.

One of the most far-reaching, solemn, deeply-loved and recounted myths of the Middle

Christianity's Greatest Controversy - Prelude to Genocide

Ages concerned the Kingdom of Prester John (Preste-Cuan), a tale equally well known to Slavs, Germans, and Jews alike. Modern scholars are convinced that there are elements of truth behind the so-called myth, mainly because it has been told and retold by so many different races.⁴³

I will now sieve through details found in the correspondence of Prester John, because there is every indication that it contains a profound folkloric recollection of a dispersion of Magian-Christians into the frozen north, then a southward movement to more temperate climes such as Russia and the Balkans.

Reference to Prester John's migration was not just a village whisper in medieval Germany and Slavonia, but contained in letters which were formally dispatched by Prester-John to the pope, the eastern and western Roman emperors and many of the crown heads of Europe in the early years of the 12th Century AD.⁴⁴ In this correspondence we discover that Prester John was both priest and khan, a warrior-priest who was a blood descendant of the Three Wise Kings (Gaspar, Melchior and Belthazzar who visited the newly-born Jesus Christ in the manger), supreme ruler of the Magian people, and all the lands once held by them.⁴⁵

Prester John claimed to be the highest of all kings on earth, as well as the true head of the Christian Church, rather than the pope or any of the eastern patriarchs. Much of the world's wealth was his (or so he claimed), and 72 regions and their mostly non-Christian kings were his vassals.⁴⁶ He pompously promised to bequeath all of Italy, Germany, the lands of the Franks, as well as Britain to his son once he had conquered Europe. To achieve this he threatened to unleash the tribe of Gog, and the other so-called '*monster-nations*' which he would personally lead into Europe, to bring punishment on the masses.⁴⁷ Independent confirmation of such spectacular boasts and trumpery was required.

After the fall of Edessa during the Middle eastern Crusades, an eastern bishop came to Rome. He recounted to the pope, that *at some undetermined year prior to that*, the Christian king Prester John had sufficient forces to challenge the last Zoroastrian princes of the Medes, Assyrians and Persians. After a 3-day battle, which for both sides was seen as a fight to the death, the Zoroastrians and Magi were defeated. Following this the victorious Magian-Christian converts took Ecbatana.⁴⁸ This last great battle between the Magian-Christian converts and the Zoroastrians was probably only the culmination of half a millennium of religious persecution and internecine warfare deep inside Iran and Central Asia, which saw many Christian sympathizers martyred.

As the story goes, buoyed by his triumph, Prester John wanted to militarily assist 'the Church' in Jerusalem, but due to a swelling of Muslim forces in Iraq, and finding no suitable place to ford the Tigris, he was forced to shift north into the land of frozen rivers.⁴⁸ This is presumably a reference to him entering Russia during the 9th and 10th Centuries AD. Jerusalem was in trouble, so Prester-John wanted to help the Christians recover the city, plus

undertake pilgrimage to Christ's birth place, just as the Three Wise Kings once did. At first glance one is tempted to associate Jerusalem's woes to the Islamic annexation, and the medieval Crusades that followed, culminating in the recapture of the city by European Christian knights in 1099 AD. Whatever the case, the timing of his battle with the Persians and Medians, followed by an attempt to reach Jerusalem, renders the story inaccurate. The Arab Muslims progressively seized control of Persia much earlier, between 637 and 640 AD. Besides, to the best of my knowledge, no Magian troops were active inside Mesopotamia in the late 11th Century. Therefore part or all of this story is inaccurate.

First appearances can be deceiving. By moving the chronological slide-rule of history backward some five hundred years, one strikes pay dirt all of a sudden. As it turns out, Prester-John's crusade wasn't against the Muslims at all, but against one of the last pagan Zoroastrian kings, Chosroes II, who seized Jerusalem in the year 614 AD.⁴⁹

In 590 AD Zoroastrian Sassania was rocked by a catastrophic civil war between King Chosroes II and a rogue Arasid general called Bahram Chobin. Chosroes' crumbling military position was maintained only with the backing of Sassania's traditional arch-enemy, Maurice, a Byzantine emperor of the late 6th Century AD. A previously unthinkable scenario unfolded, which saw a mammoth Byzantine Christian force traverse sovereign Zoroastrian Sassanian territory to engage Chosroes' internal foe. After his defeat, supporters of Bahram Chobin supposedly retreated to the northern reaches of Sassania, and established their own principedom.⁴⁹

Some 12 years later, Emperor Maurice was put to death in a military uprising. Chosroes then turned on the Greeks. Shamelessly cashing in on the Byzantine political disarray created by Maurice's assassination, Chosroes went on a remarkable land-grabbing spree, that saw him capture much of Egypt and the Middle East, including Jerusalem. It ended up being a political miscalculation so grave, that it eventually led to the fall of the Zoroastrian state. Far to the south, in North Africa, General Heraclius began the Byzantine counter-attack.

Interpolating other features of the Prester-John myth raises some interesting possibilities in relation to the matter. Put simply Bahram Chobin may have been the original Prester-John, albeit a Christian magus. He found a staunch enemy in the Orthodox Zoroastrian monarch Chosroes II, but being, in effect, a Christian heretic, he also had to contend with the Byzantine Christian army. Chosroes II had been militarily worsted by the Magian-Christians, and was utterly incapable of defeating them. The only way he could restore Zoroastrian power, was by letting Byzantine legions march across his country to annihilate the heretics.

Bahram Chobin's fortunes changed as political factions reorganized in Constantinople following the emperor's demise.

Christianity's Greatest Controversy - Prelude to Genocide

It may be that Bahram Chobin sympathizers hoped to gain full control of Sassania (the Persian Orthodox Zoroastrian state), by assaulting Chosroes from the rear, as Heraclius, the new champion of Byzantium, was pushing Sassanian troops from Egypt and the Middle East, from 622 AD onwards. By helping the Byzantines recapture Jerusalem, Prester John had an opportunity to ingratiate himself with the new Byzantine regime.

Despite being a 'heretic', an enemy of one's enemy, makes one a friend. Perhaps Prester-John felt the Byzantines would rather share their borders with a Magian-Christian country, than a Zoroastrian state. If that was his game plan, later history proves it tragically myopic. The Apostolic Christian authorities of Rome and Constantinople detested the Magian-Christians even more than the Magi, largely because they were more numerous, and far more influential if they began interacting with Apostolic Christians. Up to a thousand years of Judaeo-Christian dogmatism could have gone down the drain in a very short time.

Magian Christians probably had free reign throughout much of Sassania until 640 AD, when Islamic forces invaded the country. A little earlier, in 639 AD, the Arab Muslims poured into Mesopotamia. Evidently, in that same year, Prester-John couldn't cross the Tigris. Some seven years after the death of Mohammed the region was very dangerous, consumed by intense Arab inter-tribal swordplay.

In summation, the Magian-Christians deduced that it would shortly be unsafe to live in Iran, as they were surrounded by Zoroastrians, Christians and Muslims, none of whom were favourably disposed toward them. So they emigrated from Iran in 639 AD, moving northward to establish permanent settlements at frigid latitudes. In the seclusion of their northern retreat they evidently planned to invade Europe, and introduce what they held to be the true form of the faith.

John's reputation and standing was beginning to grow to unbelievable proportions in medieval eastern and western Europe, so much so that the pope of the day, Alexander III (reigned 1159-1181 AD), attempted to organize a meeting via courier between Prester John and himself.⁵⁰ But it came to nought owing to the unforeseen disappearance of the emissary. Greatly intrigued by this figure, and eager to discover the veracity of a Christian Empire in the Far East, Roman Catholic missionaries were sent eastwards to make contact with him, during the reign of Pope Innocent, in the 12th Century. But no trace whatsoever was found of it. In fact, only the odd Nestorian Christian had even heard of Prester John.⁵¹

Numerous details found in the Prester John's medieval communiques help us to take it beyond the sphere of mythology, and possibly identify Prester John's realm and nationality during the medieval period. A Jewish scholar named Maimonides stated that many Jews lived in the Far-East in the lands of the Persians and Medians, where could also be found the kingdom of a chieftain called Preste-Cuan. He went on to stress that this was not a fictitious kingdom, but by the testimonies of merchant traders he had met, all too real.⁵²

Christianity's Greatest Controversy - Prelude to Genocide

1. Firstly after the debacle on the Tigris, Prester John took his people northward from the region of Iraq into areas so cold that the rivers froze over. This is probably a reference to Russia or Silver Bulgaria, around 639 AD.⁵¹

2. Secondly Prester John had subjugated a Jewish kingdom in the east, which could have been none other than the Khazarian Jewish Empire.⁵³ Khazaria converted to Judaism only in the 8th Century AD, and rapidly developed a military power base which enabled it to resist the advances of Muslims into their territories. The collapse of the Khazarian Empire took place over a 65 year period, beginning with the devastating 965 AD attack by the pagan Russes, which saw the Khazars taken into the bondage of Russian suzerainty, existing only as a satellite state of the pagan Slavs. Though stripped bare of its former prestige, the Russes still permitted the Jewish Khagans to rule over Khazaria. The Jews had thus been reduced to the status of a slave nation under the heathen Slavs.⁵⁴

Muslim encroachment into the Caspian area in 1030 AD succeeded in obliterating Khazaria, which was only a mere shadow of itself at that time. This points to the fact that Preste-Cuan (the proper transcription of Prester John) was most likely Khagan Svyatoslav (the Russian royal who led the attack on Khazaria), a ruler who was both priest and Khan (Khagan), or one of the pagan-Christian Silver Bulgar Magian rulers that took control of some parts of the Old Jewish Khazarian state. Since John's portion of the Khazarian state lay next to another part ruled by the conquering Muslims, it seems that Maimonides' version of the Preste-Cuan story was written after much of Khazaria had fallen to the Arabs after 1030 AD. On the other hand, it might also be a reference to the Khazarian state being portioned out among the Slavs and Muslim Silver Bulgars, with whom the Russes shared a non-aggression treaty.

3. A further point which adds to this 'Prester John'- 'Priest Khan' connection is that one ethnic group subject to him were (again according to the letters) cannibals, who he led into battle against his enemies.⁵⁵ This particular race, I believe, can be equated with the Finnish Mordva tribe, who resided due west of the Urals, in upper Russia. This is based on Professor Gimbutas' identification of the Mordva as the Androphagi cannibals mentioned by Herodotus, since their name was apparently derived from the Iranian *Mard Khvar* which translates as 'the man-eaters'.

4. Moreover the kingdom he laid claim to was said to be the wealthiest and most luxurious ever known, and exceptionally vast in extent, stretching from Central Asia, even as far away as India and the Chinese border. Within it lay many kingdoms and every conceivable variety of earthly riches.⁵⁶

Unusual beasts inhabited his lands. Fauna included Indian, Asiatic and polar species, as well as mythical creatures like griffons (Russian: *griffin*), cyclopes (Russian: *maropa-tsiklopy*), satyrs (Russian: *chugaister*), centaurs (as shown on the walls and columns of pagan Slavic

temples), giants (Russian: *velikany*), horned men (Vikings?) and phoenixes (Russian: *zharpitsi*). Many of these beasts were said to live in pagan Rus', but obviously pagan Rus' did not stretch to the Chinese border. Therefore Prester John might have been a very highly placed magus-king who had later come to Russia, but whose dominion extended much further east.

5. Prester John also had a spring, from which the water of life and healing welled up. In Magian tradition such a spring was originally located further to the east, at Lake Kekast.⁵⁷ The spring of the 'water of life' occurs as a theme in Russian mythology also.⁵⁸

6. Prester John ruled over the Alans (who formerly resided in Chechnya and Southern Russia), as well as a female warrior band known as the Amazons (who reputedly lived in Russia), and the Aryan Brahmins (who were also subordinate to him in authority).⁵⁹ Collectively these ethnic groups were reviled as members of the monster nations, the so-called legions of Gog and Magog. As I showed in the *True History of Wizards and Witches*, Aryan priests akin to the Hindu Brahmin were operating in pagan and indeed medieval Rus', and what is more they had relinquished much of their authority to 'Prester John'.⁶⁰

7. Prester John supposedly retreated back into his former domain owing to the grievous nature of the northern climate. This was a southward migration, but by Otto of Freisingen's account he withdrew to his old homelands beyond Armenia and Persia.⁶¹ This might mean Central Asia or even India (where many Magian exiles came). By my reckoning this anecdote is partly incorrect, with many refugees also entering Bulgaria and Russia.

8. Prester John had a magical mirror through which he could see everything happening in his vassal states.⁶² The pagan Russian priests possessed books concerning divination and presumably clairvoyance by means of mirrors.⁶³

9. Prester John had a great love of gems, and attached special significance to each one, assigning to them special powers, mystical properties. Some of these gemstones aided the powers of sight if you looked into them.⁶⁴ This is probably a reference to crystal balls or, as you may have read in the *True History of Wizards and Witches*, lenses. The Russian pagan priests also used gemstones for such purposes, and what is more the Russian words for gemstones have an Arabic and Iranian linguistic ancestry. In a mountain range within Prester John's domains, young lads were sent through tiny gaps which led into subterranean waterways where they collected assorted gems for days at a time.⁶⁴ The comprehensive assortment of gems mentioned in Prester John's letter sent to Emperor Comnenus indicate that they might have been gathered in India or the Urals. Finnish legends from the Urals indeed hint that local wizards were engaged in the harvesting of underground gemstones, many of which they embedded into their idols and towers, and perhaps even engraved.

Prester John could not have been a single individual and is more likely to have been a religious figure who occupied the post of both Priest and Khagan; a Christian warrior-

magus priest, who by some accounts was a Nestorian, though I have doubts about this. I say this because one man would not have been around to fight the Assyrians, Medeans and Zoroastrians, to destroy Khazaria, to partake in the Crusades, and to fight the Mongols. It is simply an impossibility. Moreover the Nestorians knew practically nothing of Prester-John, and are unlikely to have used magical mirrors. Such devices point towards Magianism instead of Nestorianism.

Somewhat later in the Middle Ages Prester John acquired a reputation as some kind of a Christian super-hero. Just as the Magi were workers of great marvels, so too was Prester John, the Christianized magus-king of like wonders. During a second series of western campaigns the numerically superior Mongols were routed from the battlefield by Prester John⁶⁵ and the St Thomas Christians, who according to the *Tatar Relation* were in all likelihood inhabitants of the Nestorian Christian settlements in India. Their force allegedly consisted of several thousand mounted archers riding line abreast to face Ghengis Khan's forces. Bewildered Mongol survivors supposedly recounted that each of Prester John's cavalymen carried a metallic device at the front of their steed containing incendiary fluids. They fired this flaming substance against the enemy operating bellows mounted either side of the saddle with their legs. Thereafter Prester John's men pursued the routing Mongols, peppering them with deadly volleys of arrows. This manner of warfare apparently terrified the Mongols and caused so many casualties that they retired from the battle field in a state of shock. The Mongols, you see, weren't used to losing on such a scale.

Not content with significantly humiliating Ghengis' western commanders, Prester John sent threatening communiques to the Mongol Khan (who he regarded as more of a robber than a soldier), threatening an invasion of the Mongol homeland if he didn't start behaving himself any time soon.⁶⁶ Whether we can believe the account of the battle between Prester John and the Mongols is another thing. The technology to produce such devices was certainly available in Byzantium, and the Chinese knew how to make flame-throwers as early as the 10th Century AD.⁶⁷ The only thing I find hard to accept is that many thousands of horses remained calm and in good battle order as spurts of fire issued from in front of them. Perhaps some details were lost in the re-telling of the tale, perhaps this novel feature was only just a story.

With the disintegration of what was once a vast and quite civilized race, large numbers of refugees spilt in every direction, eventually losing all contact with each other. As the Magians and Magian Christians moved further west, they started bumping into the dreaded devil-worshipers and Zurvanite wizards they had banished from their religion centuries previously, who in turn were pressed further and further into the region of the Southern Urals, the Siberian fringe, Anatolia, Rus' and the Balkans. In prior times the nomadic Zurvanites and black families had, in all probability met up with the alchemists,

Christianity's Greatest Controversy - Prelude to Genocide

philosophers and the equally banned sect of mathematicians (a brotherhood devoted to studying the sciences of Ptolemy and other ancient philosophers and natural scientists), many of which were exiled from the Roman world, and who had been living in the seclusion of these silvan realms.

In places like Baghdad and Edessa, the Christians from the Holy See of Nestorian Antioch allied themselves with the Arab Muslims. Following their ill-fated tussle with the mightier Sees of Rome and Constantinople over Nestor's theological views on Christ, they now acquired powerful defense from outside the Christian sphere. In return for their sworn allegiance to the Muslim authorities, the Khalif gave them the right to renew preaching the Christian message among the non-Islamic Persians, whom the Arabs had no great love for. What happened next was truly amazing and must surely count as one of the most productive phases of missionary activity ever undertaken by the Church. Amid the ruins and desolation of Iranian society, where the proud and good faith of Zoroaster was once close to the hearts of the people, the first Nestorian missionaries began to arrive in the East⁶⁸ bearing news of a virgin-born saviour who had come to save them from their troubles. Centuries before, the susceptibility of the Zoroastrians to (Christian) conversion had caused Karter to obliterate the Church of Persia and make apostasy a capital offense. The utter hopelessness of their plight, and the killing off of the Zoroastrian magus priests once again set the stage for large scale acceptance of the Christian message. But there were other preachers out there in the deserts too. The Manichaeans, a cult espousing an admixture of Magian, Christian, gnostic and Buddhist doctrines, spread a very different version of the faith, which claimed, as did the Magians, that Yaweh the God of Israel, was the Demi-urge, the wrathful Lord of Chaos. The job of the Nestorians, who followed a more judaized form of Apostolic Christianity, largely entailed visiting as many families as they could, all the while trying to guard their parishes from the Manichaean Elect. In time they found their missions so successful they had managed to convert their way as far as Mongolia and Cambaluc, now called Beijing.

The saviour foretold - Jewish messiah or Magian Graosha?

Above all, Magianism (whether Zoroastrianism or Zurvanism) was a religion of prophets, and ultimately one which would be drastically altered by the eventual arrival of their supreme saviour. With him would come *'the renovation'* of their faith and the universe, and *Hush*, the new *Haoma* (a special ritual drink), which was also called *'the Immortalizer'*. The Eucharistic sacrifice, universal to all the early Christian Churches, could well had been regarded by these pagans as this sacred meal of immortality. Considering the uncanny

similarities between Jesus Christ and the expected Magian Messiah *Sraosha* (which will be addressed in a few moments), there is evidence that Christianity so severely depleted the numbers of Zoroastrians in Asia-Minor during those first centuries after the birth of Christ, that Zoroastrianism, one of the largest world religions at the time, disappeared in regions of Sassania for several hundred years. Their ubiquitous and iconic fire shrines are thought to have virtually vanished in those areas, signified, amongst other things, by the absence of altar imagery from the back of all Iranian royal coinage minted in those localities during that time (which was the normal custom).⁶⁹ No doubt the ultra-susceptibility of Zoroastrians to conversion to Christianity aided the astonishing success of the Nestorian missions. Looking back to an earlier time, the Apostle St Thomas converted his way across Persia, reaching Madras in India, where his tomb still stands to this day. Sixteenth century Jesuits got a real shock when they saw it. The Near-East converted long before Europe.

We will now examine why so many Magians hurriedly flocked to the religion of Jesus Christ, and in particular the supposed heresies that were likely to arise from this union. In essence they became Christians on the strength of ancient Magian prophecies about a coming virgin-born redeemer, who would renew the face of the earth, destroy the devil, and bring murdered creation into everlasting life ... cattle, horses, people, dogs and the kingdom of plants.

In earliest times Christians converged on small private dwellings (*doma ecclessia*) to hold their Church services.⁷⁰ Later, once Christianity gained the endorsement and support of the Roman State, larger congregational buildings could finally materialize. In the 4th Century AD, Emperor Constantine divested large sums of money for the establishment of enormous basilicas across the Christian world. At long last the faith of Jesus Christ had fitting temples.⁷⁰

During renovations at Rome's St Peter's Basilica this century, an amazing piece of artwork was discovered depicting a shining solar divinity driving along in a chariot, encaptioned *Helios Christus*⁷¹ (ie, the Sun Christ, or the anointed Sun of God). Clearly the mere fact that it had been built over meant that it might have been a very early mosaic portrait of Jesus Christ, a view in later times abandoned in favour of the simple cross. Alternatively, it was a piece of Mithraic artwork which existed in the pagan cemetery upon which the Basilica was built by Constantine in 322 AD.⁷² The latter view seems all the more probable, since the mosaic is believed to date to the 200's AD, existing there up to a hundred years before the Basilica was erected. Nevertheless, as Christianity attempted to establish itself in Mithraic Rome, there may well have been an unsanctioned perception in some circles that Christ was in some ways similar to *Sol Invictus*, the saviour God, the Invincible Sun first imported into Rome by the Mithraic Magi.

In ancient Russia *Helios Christus* may have been called *Khors*⁷³ (whose statue was raised in Old Kiev before the conversion), who was also known as *Khres* (perhaps a corruption of

the Greek *Khristos*, meaning Christ, but most likely *Keresā*, the *Avestan* word for Jesus). *Khors/Khres* was traditionally represented as a Christ-like figure sometimes racing a golden solar chariot, sometimes carrying a lamb. This is fairly good evidence for the existence of a cult centered on Jesus, the Sun of God, *Sraosha*. Such a Jesus is to be seen on the 10th Century German Quedlinberg reliquary, which came to the attention of Professor Flint.⁷⁴ In many ways it depicts the traditional Slavic imagery of *Khors* (*Khres*) the solar chariot-racer encircled by the twelve zodiacs, however it had by that stage become Christ the Good Sun surrounded by the twelve apostles of the good zodiac. The existence of such a motif in Germany, Scythia, and Rome is attributable to Aryan messianic lore, which originated among the Iranian Magi, and filtered across the Caucasus with Magian Christian exiles. In heathen times, it is feasible that a certain proportion of the Ostrogothic nation was nominally Christian. But the extent of their Christianization, or their orthodoxy with respect to Judaeo-Catholicism hang under a very grey cloud indeed. In Byzantium, Bishop Gregory expressed the gravest possible concerns about re-admitting to the Church whatever Roman prisoners had been emancipated from Gothic captivity.⁷⁵ Doubtless to say he must have been rather disturbed about the matter, so much so that he felt that the issue needed to be addressed adroitly and resolutely.

What we do know is that a fair number of Goths considered themselves Christians. However the ritual slaughter of livestock to idols appears to have been a feature of this cult, based on the bishop's commentary in the surviving letter from the mid-3rd Century AD.⁷⁶ Something was unorthodox about their faith.

Wolfram believes the bishop's worrisome remarks were not so much directed towards the Goths, who, on the strength of surviving accounts, are not guessed to have been preoccupied with idolatry at that time.⁷⁶ He professes that Gregory's nervousness was due to the existence of Christian apostates and heretics among the masses of Roman captives held by the Goths (followers of Mithraism), rather than the Goths themselves. Further, these other Christians hoped to be rejoined with the Church militant, something the bishop was not keen to countenance lightly. They might have been a dangerous source of 'spiritual contamination' likely to 'poison' whatever parish they joined.

Professor Wolfram's analysis of the data is respectable, but a further explanation is possible. The heretics were Romans and Goths, and the 'dangerous heresy' found there was that of the Christian Magi, the ministers of the obscure Persian Church. Historically the Goths had kindred tribesmen throughout Cappadocia and Cilicia (in Turkey), known seedbeds of dualist Christian heresy owing to their close proximity to the Iranian nations. It necessarily follows that some of the Goths observed ancestral Christian heresies of some antiquity.⁷⁷

In the *True History of Wizards and Witches* I discussed at length the presence of Magi and

Christian Magi throughout Russia and Eastern Europe, and in particular their connections with the Goths, Scandinavians and Bulgars. Just one example is the formerly-great town of Summerkent, once situated on a reed island in the southern reaches of the Volga, not far from the lands of the Khazars and Silver Bulgars.⁷⁸ Its folk were ancestrally connected with the Ostrogothic tribesmen who had penetrated into Europe (Spain, Italy and France) during Roman times, and who continued to live at Summerkent until the island fell to the Mongols after an eight-year siege. The inhabitants were supposedly Christians, and are guessed to have had blood kin among both the Crimean Goths and the Old Saxons (who lived in Germany and Poland). The Catholic author of *the Tartar Relation* saw fit to clear up any misconceptions about their ethnicity. He specifically referred to these so-called Goths as Saksins. If true, this would place a sizeable colony of Saxons at the lower reaches of the Volga. Following the Islamicization of Iran and the subsequent Magian diaspora, one should fully expect a Magian or Magian Christian presence in this area. Feeding northward from the Caspian, the Volga may have been a prized escape route for the refugees. In the sixth century the Volga was termed Ra or Rai river.⁷⁹ I believe it was so named because it was a river route to Rai, an esteemed Persian city on the Caspian. Far from being simply a prosperous city, Rai was the supposed birthplace of the Magian prophet Zoroaster.

An extant 700 AD German rendition of Christ is clearly heathen in form.⁸⁰ The artisan has him looking every bit like a vanquishing Aryan warrior, menacingly brandishing his axe, sword and spear against his father's enemies. This is probably very similar to the Magian view of *Sraosha*, the tall and quick, fiend-smiting Saviour, the great conqueror, whose axe cleaves asunder the skulls of the Daevas (a class of divinities known to the Hindus and certain European pagans), when he engages them in battle. *Sraosha's* battle-lust against the forces of evil would come to the fore in the apocalyptic conflict which would ensnare the great serpent and the demon Ahriman forever.

An unlikely comparison it may be, that is until one further examines the likely christological framework behind the Vatican mosaic, or German and Russian mythological imagery, by drawing upon the many parallels that existed between Jesus Christ and *Sraosha* (who was iconographically portrayed as a rooster in olden Iran), the coming redeemer expected by the white Magi. The Zoroastrian *Spend* (nask) contained information on the portended arrivals of the saviours, including;

'The coming and arrival of Saoshans, son of Zarathust, at the end of the third millennium'
and *'the renovation of the universe and the future existence ... arise in his time'*.⁸¹

For Zoroastrians, this world Messiah was the incarnate word of God, a lordly, mighty-speared, fiend-smiting God; tall and powerful ...a *'protector and lover of the poor'*, who, *'never sleeping'* watched over the world and turned back the fiends, forcing them to run back into

Christianity's Greatest Controversy - Prelude to Genocide

the gloom, and abandon their assaults on the goodness of Ahura Mazda's creations.⁸² Such a Jesus is perceptible in the Russian word *chertogon*, which means 'the baby Jesus', but literally translates as 'the devil chaser'.⁸³ Ahura Mazda said that through *Sraosha*,

'I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer'.⁸⁴

'The first (Sraosha), the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all the moments of the holy and strong Sraosha, who is the incarnate Word'.⁸⁴

Zoroastrians believed that *Sraosha*, the Deliverer, would grant righteousness to those who believed in him, once he came. Through him, his followers became forever righteous in God's eyes. Similarly, denying *Sraosha* was an abomination worthy of eternal condemnation. Compare this with the Church's teachings concerning faith in Christ, without which one is doomed to eternal death.

Both Christian and Zoroastrian scripture state that their Saviour (who in both cases was seen as the Lord of the Resurrection), would make a glorious second coming, a spiritual coming, *not in this world*.⁸⁵ Accordingly, the early Church was *never* an advocate of millenarianism, a belief that Christ's kingdom would be re-established on this earth of ours.⁸⁶

In the good religion of Ahura Mazda, *Sraosha's* ultimate return coincided with the final battle against the Evil One and his infernal hosts, destined to take place on a plain outside the walls of heaven.

'On the conflict of the creations of the world with the antagonism of the evil spirit (Angra Mainyu) it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. ... And his (Ahura Mazda's) guardian spirits (fravashis) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude of those who hold the watch of the rampart. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ahura Mazda did his own final triumph, producing the renovation of the universe for ever and everlasting'.⁸⁷

At that final reckoning God's sunny charioteer *Sraosha* led the hosts, dignified and impressive, valiant and unperturbed by the evil before him.

'We worship Sraosha the blessed, whom four racers draw in harness, white and shining, beautiful and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered, fleetier than our horses, swifter than the winds, more rapid than the rain; yea, fleetier than the clouds, or well-winged birds, or the well-shot

Christianity's Greatest Controversy - Prelude to Geroeide

arrow as it flies, which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons bear the good Obedience the blessed (Sraosha), plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West.'⁸⁸

In the *Primary Chronicle* Vladimir raised a metallic effigy of a charioteer, drawn by four horses, outside his newly-constructed church in Kiev. It was specially shipped into the Ukraine from the Crimean city of Khorsun (the City of Khors) and so may well have portrayed Khors (Old Russia's Jesus-like solar charioteer).

Note the obvious similarities between the chariot-racing *Helios Christus*, from the mosaic under Constantine's Vatican Basilica, *Khors* and the saviour *Sraosha*, the mighty solar battle-lord, who transits the celestial vault in his golden sun chariot.

*'We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief (of Haoma), as the energetic, and the swift, the strong, the daring (and redoubted) hero, who comes back from all his battles a conqueror, who amid the Bountiful Immortals (fravashi saints) sits as companion at their meeting.'*⁸⁹

*'The Holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Drug (devils).'*⁹⁰

*'Sraosha the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and his victorious powers, and the Ascendency which it bestows, and we worship the Ascendency of Sraosha.'*⁹¹

At Clonfert in Ireland there was a medieval church dedicated to 'The Lord Mighty in Battle',⁹² complete with a pile of carved (probably decapitated) heads, a motif which can also be found at Cashel and the Church of Dysert O'Dea.⁹² These were clearly the work of pagan craftsmen, but what was the intended meaning of the Church's name and ornamentation? Were these the heads of Daevas butchered by *Sraosha*, the 'skull-cleaver of the Daevas', a different kind of Jesus, a non-Catholic Jesus?

Similar christological symbology was present on the English mainland, possibly due to Saxon Germanic influences, which supplanted Roman culture. The following small excerpt was derived from an 8th Century AD Old English runic inscription from Northumbria, known as *The Dream of Rood*.⁹³ In it one finds a Jesus demonstrably at variance with what we are normally accustomed to, he a high king, he a great fighter, he of lustrous form;

'Then the young Warrior, God, the All-Wielder... mounted the Cross to redeem mankind

Christianity's Greatest Controversy - Prelude to Genocide

... I held the High King, the Lord of heaven ... with black nails driven ... Black darkness covered with clouds God's body, That radiant splendour'.⁹³

How similar this must have been to the Christ Jesus of the Magian Christians. Under this Germanic-Christian tradition we also see Christ's personal retinue, and they are not shepherds, but, as in Magian lore, wise, holy, fresh-faced young warriors who get about on war-horses.⁹⁴

In the 9th Century AD Germanic Christian text, the *Heliand* (a term arising from the Greek *helios*, 'the sun'), the Latin word *dominus* (meaning 'a Lord' or 'the Lord') was abandoned in the Bible translation process in favour of *truhtin*, the Old High German word for 'a war lord'.⁹⁵ The same thing transpired in England, though there the word was *dryhten*.⁹⁵ This might simply have been an attempt to make Jesus better understood by potential converts of that day, or indeed retain them, in a society still exposed to pagan influences. But if this was the intention, it must have been, in Rome's eyes, very misguided. Through this change in terminology, Jesus became much more than 'the Lord', he was a war lord.

But the new words had even graver implications for those of the apostolic mold, for *dryhten* and *truhtin* portrayed monumentally pagan concepts. A related term is found in Norse epic, in the ancient *Ynglinga Saga*, first recorded from oral traditions several centuries after the adoption of *truhtin* and *dryhten* for Germanic and English Bible translations. In it, the mortal-God Odin, and his fellow wizards, the pagan temple priests of the Aesir, were termed '*diar*, or *drotner*', and were worshiped by their followers. Strictly speaking *drotner* is most closely related to *drottin* (singular) and *drottinar* (plural), meaning 'a king', or 'a chief'.⁹⁶ And the word *diar*, which appears in conjunction with *drotner* in *Ynglinga Saga*, has an etymology which is probably traceable to the older Indo-European word *daeva*, meaning 'a God' (see the *True History of Wizards and Witches*).

For Scandinavians 'Sunday', the Christian Sabbath, was termed *drottinsdagr*.⁹⁶ In this word *dagr* ('day'), was added onto the word for 'a king', or 'a Lord'. Therefore Sunday was 'the day of the Lord', as opposed to Saturday, the old Jewish Sabbath. But by some amazing coincidence, if we take *drottinsdagr*, and transpose the original Iranian meaning of *daga* ('fiery', and indirectly meaning 'the sun'), with that of the Norse word *dagr* ('day'), which arose from the Iranian, we get a literal translation of 'Sun-king'. If the more ancient Iranian connotations for *dagr* were still apparent in pagan and medieval Scandinavia, as they were in Slavia, Sunday could well have been construed as the day of the Sun-king.

The implications of this are staggering. The very use of these words suggests that in their day, Jesus was a sort of Sun-king, referred to by terms normally applicable to the Anglo-Saxon and Germanic warrior aristocracy, pagan Lords, sacral kings with magical powers, of the type described in *Ynglinga Saga*. Like Jesus, and *Sraosha*, the earthly Teutonic kings had

their own personal retinue of warriors, *drott* ('the king's retinue'). Clearly the Germanic and Anglo-Saxon churches were at variance with Roman Catholic practice, promoting textual changes whose true significance was camouflaged by an innocent change of words. Though we can be in no way certain that their choice of words was accidental or foolhardy. The Germanic nations were beginning to slip from Rome's grasp. As an example, the Irish Book of Kells was originally to be executed in Roman uncials, however Germanic runic characters were chosen instead, quite deliberately.

A short segment from the definitive Saxon literary masterpiece, the *Heliand*, uncompromisingly identifies their main doctrine, one not favoured by reigning Church authorities in Rome. It includes the dying words of a well-born Saxon, descended from the very magus kings who once followed the star. The gist of the authentic 9th Century saga is clear - the Journey of the Magi was but the culmination of an ancient vision for the arrival of God's son.⁹⁷ A mighty wise man of this ancient pre-Christian tradition had, it would seem, accurately foretold the coming of Jesus Christ.⁹⁷ Like Murphy, I believe this to be a concealed reference to Zoroaster's stanzas on *Sraosha*. In fact a certain surviving alternative Gospel expressly states that the Magi arrived in Jerusalem *in connection with Zoroaster's prophecies* about the awaited Redeemer.⁹⁹

One notes with interest the *Heliand's* preservation of songs concerning the trek of the Magi, which assume a pride of place almost exceeding that of the nativity scene. The motive for this excessive emphasis on the journey is philosophical and political. They were not belittling the sublime moment of the Redeemer's birth, simply stressing that their path to Christ was an extension of the Old Ways, at a time when the old teachings were under siege from official quarters.

The infancy gospels were an uncomfortable source of Magian Christian proselytising. Small wonder they suffered extensive expurgation, so much so that an entire class of Church literature was under threat of extinction, in its original form.⁹⁸ They cast important light on the non-Jewish religious and philosophical origins of Christianity in many parts. With the texts gone it was hoped the theological dispute would disappear, the problem 'fixed'.

Consider the pagan Russian, Scandinavian and Anglo-Saxon crucifix broaches, and shield ornament¹⁰⁰ (fig 1.5, 1.3, 1.4), which bear a crude resemblance to effigies found in Magian Luristan, Bronze Age Iran (fig 1.1, 1.2). The Luristan objects (one of which was a chariot ornament) are believed to depict *Sraosha, the pagan Messiah*.¹⁰¹ Coupled with a wealth of other information displayed herein, the similarity between the Magian objects and the Anglo-Saxon, Scandinavian and Russian emblems seems indicative of *Sraosha*-worship in all four places.

Christianity's Greatest Controversy - Prelude to Genocide

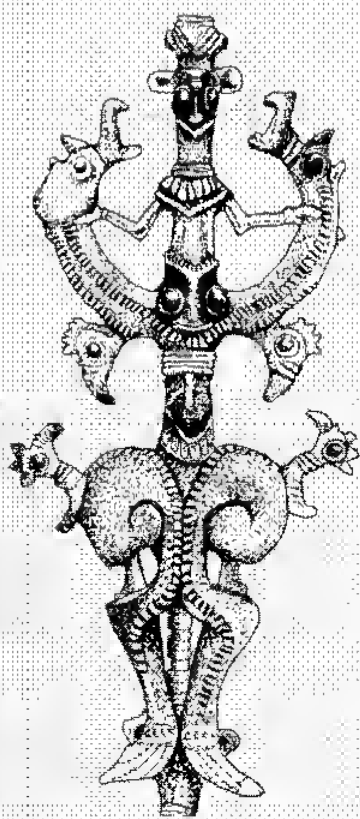


Fig 1. 1

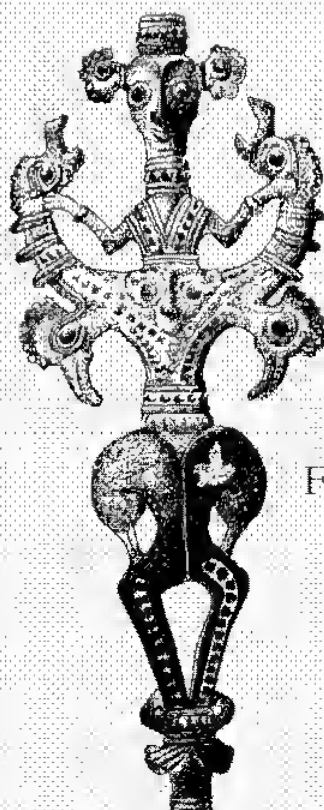


Fig 1. 2

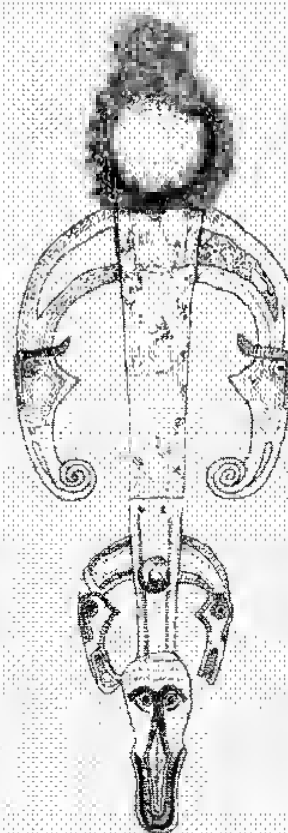


Fig 1. 3

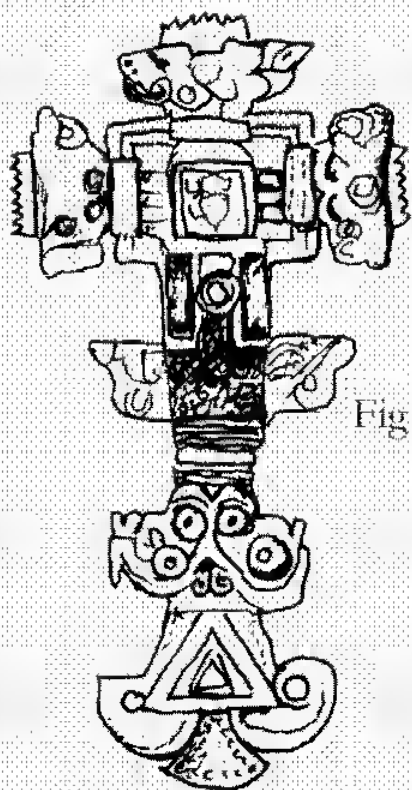


Fig 1. 4

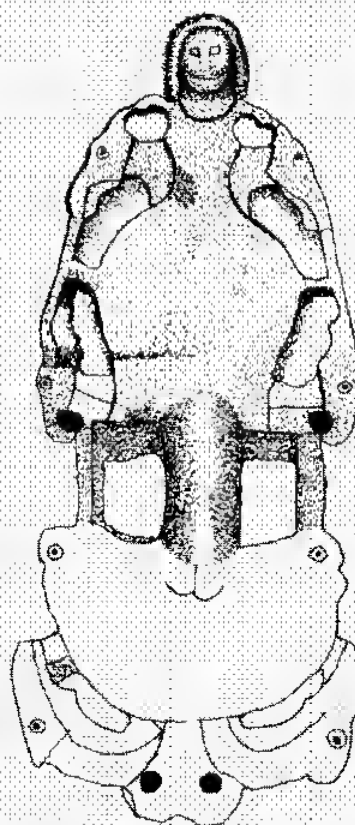


Fig 1. 5

Their faith probably exhibited aspects Christian heliolatry.¹⁰² In a number of European locations, Christians equated Jesus with the sun. For example even late last century, in England, Scotland and Ireland, there was a custom whereby peasants went out into the fields the morning of Easter Sunday (the day on which Christ ascended from his three days of ministering to the souls in the underworld), to see the sun dance.¹⁰³ This tradition concerns the expected miracle of seeing the sun dance for joy in the sky. In pagan times such miracles might have been accompanied by the circular perambulatory sun-dancing of the peasantry. Even more greatly blessed was the person who witnessed the image of the lamb carrying a flag in the halo of the sun.¹⁰³ This miraculous vision signified that Christ, the sacrificial lamb of God (who came to take away the sins of the world) had risen from death. This view of Christ embodied in the radiant sun most surely belonged to the old faith. One Old Icelandic term may indicate that Jesus was perceived as a significant component within a dualistic

framework, for Jesus is described as the White Christ, the *Hvita-Krister*.¹⁰⁴

A 12th Century Muslim's written recollection of Franks (French and Germans) living in Jerusalem is suggestive of medieval Christian sun-worship in Europe, with Iranian traditions. These traditions might have entered Europe with the likes of the Scythians and Sarmatians, or other Iranian tribes like the Massagetae, Germanians and Daans. Considering the substantial evidence for Magianism in pre-Christian Europe, the Franks plausibly included descendants of an especially pious Magian clan called the *Fryanaks*. You see, as Usamah began his time of prayer in a small mosque, facing toward Mecca, he was set upon by a Frank who had only newly arrived in the Holy Land.¹⁰⁵ This Frank, trembling and disturbed by seeing the manner of Muslim prayer, physically moved Usamah's face eastward, not once, but several times, instructing him that this was the only proper direction to face during prayer.¹⁰⁵ One of the knights Templar accompanying the Frank asked the Muslim to forgive him, stating,

*'This is a stranger who has only recently arrived from the land of the Franks and he has never before seen anyone praying except eastward';*¹⁰⁵ that is; in the direction of sunrise.

Medieval graves across a number of nations were oriented towards the east, with the corpse usually facing the direction of sunrise. These date to both the pagan and Christian era, and will be explained in some detail a little later.

Iranian scripture talks of the Mazda-worshippers being mocked concerning the supposed arrival of their *Sraosha*; unbelievers taunted them, saying that he would never come to help them. Ahura Mazda said, *'I have produced the effecter of the renovation, the causer of righteousness, Saoshans, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance'*.¹⁰⁶

Christians suffered similar ridicule over the second coming of Christ: *'First of all, you must understand that in the last days some people will appear whose lives are controlled by their own lusts. They will make fun of you and will say, 'He promised to come, didn't he? Where is he?'*¹⁰⁷

Like *Sraosha*, Jesus would also be hailed as the vanquishing conqueror of heaven, riding at the head of a mounted column of angels and saints, all radiant and invincible, the King of all Kings. Both *Sraosha* and Jesus Christ would return not as ordinary men, but in their fullest conceivable glory, appearing in the heavens like lightning, swiftly racing from East to West. This would bring about the most triumphant moment in the cosmos, the monumental and irrevocable destruction of the Evil Principle, which from its inception had destroyed the goodness of the Creator's works. It would be a spiritual war of epic proportions. In the *Christian Revelations*, we hear:

'And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame

Christianity's Greatest Controversy - Prelude to Genocide

of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That they may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the (antichristian?) kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image.

These both were cast alive into a lake of fire burning with brimstone. The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.'

'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season'.¹⁰⁸

Medieval European Christians jubilantly sang carols about the Three Wise Kings at Christmas and the Epiphany. The following Russian festive folk song belongs very much to this tradition, illustrating the role of the magus kings in bringing the worship of Jesus Christ to prominence among the heathen, at least according to their tradition anyway:

'The Virgin Mary gave birth to Jesus Christ, and placed him in a manger. A star shone brightly, showing three kings the way. Three kings arrived, they brought gifts to God, they fell on their knees, they exalted Jesus '. An alternative translation for the last stanza reads 'they made Jesus great'.¹⁰⁹

Sraosha was also a demon-fighter and witch-hunter, who wrestled and punished dark heterodox spirits and their earthly minions. For this reason Magian Christians are likely to

have held their own trials against dark, maelific (not white) witches and heretics. Of *Sraosha* it was said '*And one is the producer of bodies (the bodies that the resurrected shall have), the renovator Saoshans, who is the putter down, with complete subjugation from the world, of the glorification of fiends and demons, and of the contention with angels in apostasy and heterodoxy of various kinds and unatoned for*'.¹¹⁰

According to the Church, Christ (like *Sraosha*) had always existed, living in heaven with the Father. The concept was utterly alien to Judaism. His coming into the world would only be an incarnation of the divine presence. (NT) *Mark 12: 35-37* served to illustrate that Christ existed long before King David. Arius' view that Christ was a created being caused an uproar in the Christian world, and was almost universally condemned. Christ had existed since the beginning, and ever shall be. His coming into the world was not the moment of his creation, but much rather his advent before the eyes of humanity.

The transfiguration of Christ with light (as related in (NT) *Matthew 17* and other readings) resembles, in some respects, the expected transfiguration of *Sayoshant*, the World Messiah.

'And (Jesus) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased'.¹¹¹

On the Mount of Olives, awaiting the time of his betrayal, and crucifixion, Christ prayed in anguish, causing sweat beads to form on his brow. When help was brought to him by an angel from heaven, these sweat beads fell to the earth as bloody droplets.¹¹² This can be compared with *Dinkard IX:XXXII:9-10* in which we find that after thirty centuries, the time of Gayomard's (a name for the first man to live in heaven with God) affliction had arrived, in the form of a demonic host which caused sweat to form on him. Owing to the prayers of Ahura Mazda in heaven these demons were cast down from him into the gloom.

Pre-eminent in the hearts of Zoroastrians and Christians alike was a glorious Virgin.¹¹⁶ In both religions she would be blessed like no other woman in the history of the world, having gained exceedingly powerful graces for carrying in her womb the instrument by which God would snatch back his creations from the clutches of the fiend, and the angel of death. Detractors of Christianity thought it vital to condemn the virgin birth. Jews saw Mary as a hussey with an illegitimate child.¹¹³

In Christian terms St Mary was the most revered of Christian saints, alternatively known as the *Theotokos* (God-bearer) or amongst the Nestorians, *Anthropokos* (Man-bearer). To the Russians she was their beloved *Bogoroditsa*. As a virgin her sealed womb was impregnated by the Holy Spirit, allowing God to come into the world in the form of the Son; God made into flesh. St Mary therefore was seen as having an indispensable place of honor in the

scheme of salvation, for from her body proceeded the Lord of Lords, King of Kings, the Resurrector.¹¹⁸ On account of this St Mary was never worshiped, but instead greatly venerated in every Church from the East of Christendom to the West. The story of the 'Dormition' (the death of Mary and the in-gathering of apostles in Asia Minor), has been handed down since the very earliest years of the Church. Since Christ was bound to honor his own mother, just like at Cana, Mary became a most powerful voice before the divine throne.

Jews, Christians and Magi believed that the Holy Spirit issued from God the creator. For Zoroastrians *Spenta Mainyu* (the Holy Spirit) was the spirit of truth and prophecy, the giver and preserver of life, goodness and creation, also called 'Holy Wind'. Equally astonishing, the words *Jehovah* and even *Adonai* are conspicuous by their absence in the *New Testament*, replaced by the Aramaic word 'Father', *Abba*.¹¹⁴ Certainly Jesus never uses *adonai*. Perhaps the word *Jehovah* was omitted to make Christianity more ecumenical, more palatable to Zoroastrians and Zurvanites. But by the same token *Jehovah* and *Abba* may not have been one and the same.

In Magian doctrine roosters were close friends of the sun, serving to ward off evil, as well as signal its impending arrival (especially if it crowed after nightfall). The Greeks possibly held similar a view since *alektor* ('a cock') is derived from *aleko* ('to ward off').¹¹⁵ In the *New Testament*, Jesus foretells Peters denial of him. This act of apostasy occurred as a rooster crowed during the night, perhaps illustrating that the cock was alarmed at the demon of apostasy's near proximity to the apostle.

In both Judaism and Zoroastrianism, the supreme God, the one-God, lord of the cosmos, was seen as having the appearance of fire - such were the visions of both Moses (prince of Egypt) and Zoroaster. In connection with this there were a handful of apocryphal sayings associated with Christ, recorded by early Christian writers for posterity. One saying noted by the eminent Alexandrian Christian scholar Origen, and by Didymus also, is particularly noteworthy; 'He who is near Me is near the fire; he who is far from Me is far from the Kingdom'.¹¹⁷ This is clearly an allusion to Christ's followers having to be near the holy fire of God. This might be meant in a purely spiritual sense, but, if this saying (which is supposedly from Christ's own mouth) is correct, and a reference to actual fire, it might also mean that Christ saw in flame a manifestation of the Father, just as Moses did. All early Christian churches were illuminated not by fire altars, but by lamps of holy oil. The flame itself represented the real presence of Christ inside the parish building. The use of lamps is a point of difference between Christian and Magian temples, for the Magian *vahram* fires were holy blazes with a millennial pedigree. Yet apparently, in some regions fire may have had an analogous meaning in Christian communities.

At least one Irish monastery provides evidence suggesting that Magian-style fire temples

were being maintained by Christians. In Sligo Bay, on the island of Innismurray, are situated a series of dilapidated ancient Church buildings.¹¹⁸ Nestled amongst the ruins of this monastic settlement was the 'Church of Fire',¹¹⁸ the house or shelter of an eternal flame which continued burning there until it was desecrated by a Scotsman.¹¹⁸ According to myth, every home hearth in the region obtained their hearth fire from it (another Magian custom), and as a result the effects of the desecration were devastating.¹¹⁸ With the holy fire killed for eternity, unable to be re-lit, the offender was burned to death, and the altar stone hacked up and used locally for building materials.¹¹⁸ Fire chapels of this kind were none too 'Catholic', and if the Scot hadn't desecrated the flame, I guess someone loyal to the medieval Roman reformists would have eventually done so.

According to Gerald of Wales a perpetual fire existed at St Brigid's enclosure in Co Kildare, Ireland.¹¹⁹ St Brigid's enclosure (which consisted of pastures and a fire altar surrounded by a hedge) was strictly for the use of nuns and womenfolk. *'Only women are allowed to blow the fire, and then not with the breath of their mouths, but only with bellows or winnowing forks'*.¹²⁰ Stock were free to eat the miraculously inexhaustible grasses inside the enclosure, but goats pastured there remained forever barren owing to Brigid's curse on their kind.¹²⁰ All men avoided the saint's holy site lest they suffer calamity.

'An archer... crossed over the hedge and blew upon Brigid's fire. He jumped back immediately, and went mad'.¹²¹

The trespasser boasted of this misdeed to all and sundry, with unhinged demeanor. From the onset of his madness he made it his ambition to blow on every hearth he encountered (a demonic and capital offense in Magian lore), but met an unhappy end.¹²¹ In a further incident, another man unsuccessfully tried to vault the perimeter hedge, but suffered permanent deformity to the limb which violated the boundary.¹²¹ On St Brigid's night, the eve that she spiritually visited people's houses in Ireland, villagers placed gifts for her outside the home, including swastika-style crosses, butter, bread loafs and cakes.¹²² How difficult it must have been to differentiate between the sight of St Brigid's enclosure and the ubiquitous heathen enclosures of Slavia. Folk beliefs surrounding her seem rather pagan too.

Yngvar's Saga contains a number of instances where they, as Christians, were performing what outwardly appear to be pagan rites. Consecrated fire with miraculous power is repeatedly mentioned throughout, but it was Christian fire.¹²³ The flame was generated using a flint and steel blessed by a Norse bishop named Rodgeir (Roger?).¹²³ The bishop in question also threw consecrated dice a total of three times in order to gather what course of action God wished them to take.¹²³ Judging by the number of ecclesiastical condemnations of dice sortilege reformist popes were none too happy about these divining customs.

And then there were the candles and lamps, an indispensable trapping within any of the

early church buildings. Not only were they present on the altar during the mass, but the faithful lit candles in remembrance of their dearly departed, and to seek to have their petitions heard in heaven. The Magi also used candles in their ceremonies.

Despite this, Magian-style fire-worship was not part of apostolic Catholic tradition, at least not in centers of power like Constantinople. Gregory of Tours recalled that around 572 AD, the Magian King Chosroes I sent an embassy (most likely of Zoroastrian fire-priests) to the Byzantine emperor, seeking assurances that they would honour their peace treaty, and not intervene in Chosroes' war with the Persarmenians (Caucasians of mixed Persian and Armenian stock, probably Christian in their devotions).¹²⁴ As it happens, Armenian envoys arrived just prior to the Persian delegates, and were present as the Persians were ushered into the emperor's presence.¹²⁴ The Byzantines agreed to keep their word, but the Persian emissaries would not accept the truth of this unless they worshiped fire after the manner of Chosroes.¹²⁴ A bishop present amid the congregation of politikers interjected saying, *'What is there divine about fire, that it should be worshiped?'*,¹²⁴ adding further that it was simply the product of combusting wood. *'The envoys were furious when they heard the bishop continue in this strain. They abused him roundly and hit him with their sticks (priestly wizard staffs).'*¹²⁴ At the mere sight of their bloodied bishop the Christians fell upon the Zoroastrians, killing them outright.¹²⁴

The saints

The first Christians gathered the remains of their slain brothers and sisters and thereafter held their Church services over the resting place of their earthly remains. They became 'beacons of light' for those left in the world, separated by death and yet one in faith and truth; sharers of a common inheritance, fellow warriors against evil in its many forms.

Although the relics of the saints and martyrs had been venerated since the earliest period of Christianity's tribulations, it was not until the year 325 AD, during the first ever synod of bishop's (Nicaea I), that they made a formal declaration on saints. It stated the 'Communion of Saints' was a fundamental and indispensable truth of the Church. Whenever a person died in a state of special grace, they were said to be lifted up towards heaven and there resided for ever more. The martyrs, we are assured, were in the very presence of God having purchased eternal life for themselves by their deaths and many other sacrifices in the service of goodness. Many of them, especially the most holy of saints, kept a watchful eye over what was taking place here on earth, particularly amongst friends and loved ones. Christian custom and worship emphasized the annual commemoration of the deaths of the saints, martyrs and all the faithful, reassuring believers of the continuing existence of these blessed souls. When people prayed to them for intercession they were asking them to jointly petition the Lord for aid, believing that God was especially likely to listen to one of such envious

piety. In this way certain saints were credited with having entreated God to impart many incredible miracles.

In the eyes of the early Church, all holy souls would be raised to a perfect state as mentioned in the *New Testament*, made immortal by the transformation of their corrupted and blemished mortal bodies into a new heavenly body, like the blossoming of a flower. Even more important were those souls which, 'through the grace of God', had shown themselves to be ultra-sanctified through the performance of miracles and the sheer goodness of their works. These souls were *heroically transformed*, more glorious than they had been glorious in this life. These were saints, spiritual warriors *on the side of goodness* who could be respectfully *venerated* by the faithful to enlist their aid. Christian saints can be favorably compared with Magian saints of the sort mentioned in *Farvardin Yast* and *Dadistan i Dinik*, and elaborately described in the *True History of Wizards and Witches*.

These Magian holy warriors, 'the glorious, eternally famous, good-doers', and angels resided in heaven after death and continually 'battle and contend with the Fiend' and his subordinate legions who brought woe into the lives of the faithful. Islam also has remaining vestiges of the cult of the saints, something which, try as they may, they have never been able to wipe out.

There is evidence that, for much of the Church's history, there has been a degree of confusion concerning the saints. This is because like the Christians, the Magi also had saints, and called them *fravashis*, or pre-existing souls. In brief they were awesome spiritual combatants whose angelic souls were made in heaven and later planted on earth through childbirth, to assist the human race. They interceded on behalf of the living, and during the last days, would wield their spears against the legions of that penultimate fiend Ahriman, as his rebellious army of God-killing miscreants stormed heaven. In fact, throughout various regions of Europe, words used to describe the Christian saints *have an Iranian rather than Greek or Latin etymology*.¹²⁵

Without more good men and women such as these (the white *fravashis*), the battlements of the heavenly city would be undermanned and laid waste by the expected swarm of unrelenting black *fravashis*, demons of exceptional malice, single-minded in their desire to raze heaven. So the Magi exhorted humanity to aspire to natural holiness and sanctity, hoping to swell the ranks patrolling the vulnerable walls of the heavenly city.

The Church has always perceived itself as having a role in speaking out against things going on in society running contrary to the magisterium. Then (as now) abortion, the breakdown of families, promiscuity and contraception were topics of dissension, as was the need for people to support their kings and queens. The Church's fixation with the question of saints, angelology and demonology during the Middle Ages (which seems peculiar to that period) means there were other views current out on the streets, at variance with the

opinions of the Church's reformist apparatus. The issue could only be properly tackled once the Church had formally made public their official stance on these beings. So who were they?

In the 9th Century AD, the Emperor Charlemagne, who took his role as convertor of Western Europe's pagans very seriously, made it an offense for his subjects to summon up angels lacking biblical names. Firstly this is an admission that pre-Christian Europeans were summoning angels, but what kinds? Considering the varieties of paganism then present in Eastern Europe, and many parts of Germany and Saxony no doubt, these angels may have been pagan gnostic Archons, or Magian angelic genii (*yazatas*) and pagan saints (*fravashis*). The fact that these 'bad angels' were described as early as the 7th Century AD as mounted on white horses and armed with spears means they closely resembled the *fravashi* saints of the Magi, as described in the *Book of Burdahushn*. Take the riders shown on a panel from Russia's 12th Century AD Mikhailev cathedral (fig 2);¹²⁶ they are not St George, but (pagan) serpent-killing holy warriors crowned by halos.

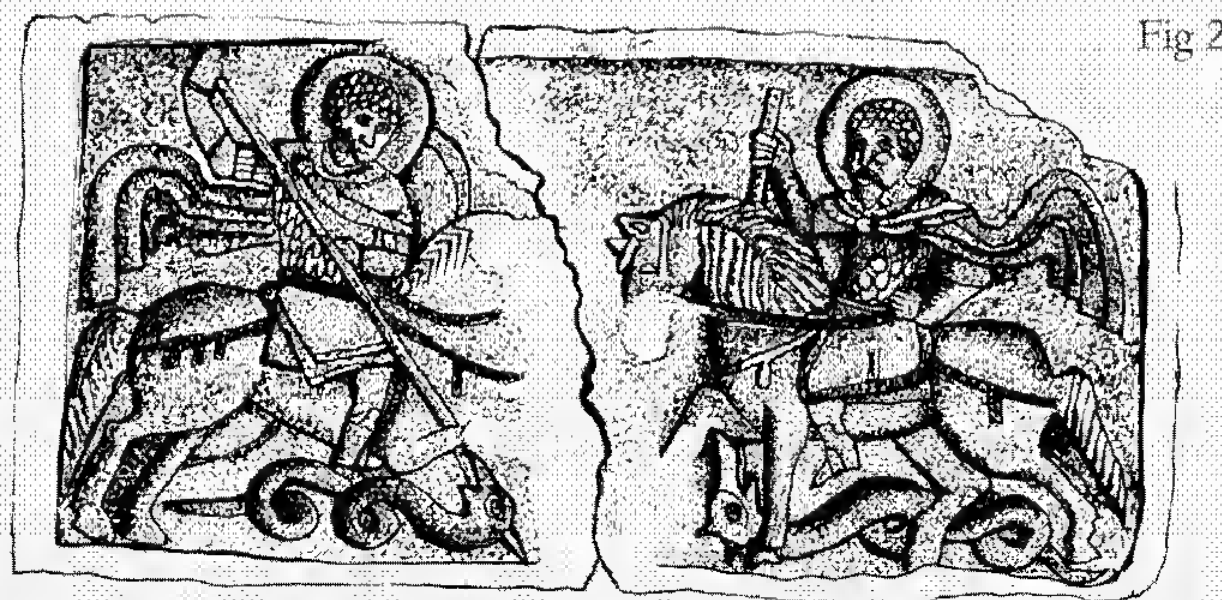


Fig 2

An 8th Century AD Saxon legend allows us to guess that (in Russia and Germanic countries) this imagery was originally pagan, but it had made a rather nifty religious transition, reappearing as Christian saints. These spiritual cavalrymen now served the Church. A sizeable band of heathen Saxons tried to set ablaze a Christian church, but were thwarted in their attempts by a pair of horsemen on white steeds who came to its defense. The pagan Saxon raiders became afraid of the riders, believing them to be bursting with supernatural power, and being unable to start the fire, no matter how hard they tried, they were forced to decamp from the scene.¹²⁷ It is highly probable that the Saxons so feared these horsemen because they were viewed as white *fravashis*, heathen saints intervening against their attempts to destroy the parish. In this case it was the loose and free intermingling of Christian and Magian lore at a village level that allowed for situations where a pagan white *fravashi* earnestly fought to defend a Catholic Church that did not formally endorse the ways

of the Magi, or the Christianized Magians who were themselves believers in Christ, the Good Sun. In that same century *the practice of making sacrifices to the saints was formally banned by the Church* ¹²⁸ in Western Europe, most likely showing that many pagans had difficulty distinguishing between the divine heathen saints (*fravashis*) and the Christian saints. Even more than that, it shows either the emergence of new practices among Christian communities at that time, which the Church was compelled to comment on, or that the Church had finally drawn a line against observances which had been there from ages past.

We hear tell of the pagan-Christian saints even in the 6th Century AD; demonized by the new order. ¹²⁹ From Bourges hailed a man supposedly possessed and driven mad by a swarm of flies. The alleged demoniac visited many regions of Gaul before 590 AD, until finally coming to Arles where his holy mission gained impetus. *'There he dressed himself up in animal skins (as the Magi once did) and spent his time in prayer as if he were a religious ... the Devil gave him the power of prophesying the future'*. ¹²⁹ Moving onto Javols with his sister (named Mary) in tow, he so accurately prophesied, and performed so many astounding healing miracles, that everybody, including not a few priests were mesmerized and flocked to him. His devotees amounted to some 3,000 in number. ¹²⁹ Having witnessed his amazing feats the masses lavished him with expensive gifts and precious coins, whereafter he beckoned them to worship him. ¹²⁹ They did so willingly. Next he set off with his worshipers to attack the Catholic bishop of Le Puy. Sensing imminent danger the bishop devised a ruse whereby one of his retinue would feign homage toward the 'Bogus Christ of Bourges', then assassinate him at the most opportune moment. ¹²⁹ This he accomplished *'So fell and died this Christ, more worthy to be called an Antichrist'*. ¹²⁹ Despite the scattering of his followers, and the torture of Mary, many long after *'continued to profess that he was Christ and that Mary had a share in his divinity'*. ¹²⁹ But things did not die down. During the same period the Catholic cleric Gregory confesses that;

'Quite a number of men now came forward in various parts of Gaul and by their trickery gathered round themselves foolish women who in their frenzy put it about that they were saints. These men acquired great influence over the common people. I saw quite a few of them myself'. ¹³⁰

Quasi-pagan imagery ¹³¹ loomed heavily in the minds of medieval Frankish churchmen and monarchs who financed the building of the great cathedrals. The enormous stained glass window of Paris' St Chappelle cathedral (commissioned by Charles VIII in the late 1400's) has Christ at the center of a rose, surrounded by a variety of other Christian images forming each of the petals. Numerous petals portrayed warriors and kings mounted on white horses. Might these be derived from Magian imagery of Christ and his many warrior saints seated for battle atop their white mounts? Moreover, if we are to analyse medieval

Church architecture and its propensity for renditions of Christ in connection with the rose, one could conclude that in those days Christ and the rose were inseparable. This calls to mind a pagan belief that each God had its own flower. Even the trefoil (which the Magi held especially holy), in the form of three leafed clovers, or *fleur-de-lys*, commonly constituted one of the most basic elements of Church architecture during the Middle Ages. As you will soon see, exotic embellishments adorn a number of medieval churches, things undeniably Mesopotamian and Persian in nature, not to mention gargoyles and signs of the zodiac.

Medieval hagiographies often contained stereotyped accounts of miracles which, we might presume, displayed not only the power of the Christian God, but conveyed a simple message to the listener, 'for the benefit of God', and hence fortified the reformist Church. Some of these hagiographies carry features which span the gap between Magianism and Christianity.¹³²

Crossing the veil of death - the resurrection

Death is the ultimate barrier that all creation must cross, a one-way exit from the world of the living. Zoroastrian teachings profess that souls spend three days in the underworld immediately after the body's passing. The same may be true for Christians. For three days Christ went down into hell to preach to souls that had awaited him in great expectation, to reveal himself to those who died before his arrival gained their emancipation from death.

This initial phase of post-mortem existence can be seen as a form of purgatory, where our ghosts ponder over how we conducted ourself in the earthly existence. The concept of a purgatorial ordeal in the afterlife belongs not only to the Magi, but to Catholicism, and unofficially to some parts of Orthodoxy, which derive the teaching of the purification of the soul by molten metal from both inherited tradition and the Bible itself. For the holy, the burning away of venial (less serious) sins would be a pleasant experience, only insofar as the evaporation of each lesser misdeed made one that bit closer to reunification with God. Likewise Russian Christians earnestly believed they would walk a river of molten metal after passing from this world.¹³¹ Purgatory was a sort of car wash for the soul.

This is what the Magi had to say on purgatory. *'About mankind being bodily prepared also for the future existence by fire and melted ore; in the worldly existence the acquitted and incriminated, as regards the law, have become thereby manifest, and, in the future existence, the torment of the wicked and the gratification of the righteous.'*¹³³

The souls of those whose good and bad thoughts, words and deeds weighed equal in the scales of the Archangel Rashnu remained stuck in the ether, the void separating earthly existence, heaven and hell. There are obvious parallels between the Magian precinct of *Hamistakan* (the realm of the ever-stationary) and the Roman Catholic concept of Limbo. In Christian tradition Limbo was an intermediate form of spiritual existence in the next life, the

destination of those who were good at heart, yet who were not Christians. Limbo is, likewise, a professed dogma of the Roman Church.

Further East, in Christian Byzantium and post-conversion Kievan Rus', faithful souls made their way toward God by crossing over into various stations in the heavens. Sequentially they had to bargain their way through check points of demonic wardens who weighed the soul at each location.¹³⁴ This corresponds to a Zoroastrian view that one had to ascend a series of star stations during a soul's journey across the Kinvat star bridge, to merge with the white light of the cosmos.

According to the Magi, the Assembly of Sadvastaran was the premier cosmological event, with *Sraosha* presiding. For it was here that *Sraosha* the world messiah was supposed to gather all creation, complete and resurrected before him. He was the imparter of righteousness, 'the two legs of creation',¹³⁵ the means by which all creation was to be renewed and cleansed from the pollution and destruction of the anti-God. In both Christian and Magian tradition it was at just such an assembly that all people were sorted into two flocks and weighed. In both cases the faithful would share a meal with their saviour.

'When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels'.¹³⁶

At this final assembly in the next world, at *Sraosha's* second coming, the Saviour would be seated in the presence of a myriad virgins. The same can be said of Jesus in *Revelations*.

Integral with the notion of *Sraosha* was a holy meal, *Hush*, the white *Haoma* of immortality, through which he causes the resurrection. For this reason the product of *Sraosha's* ritual was known as 'the Immortalizer'. Having partaken of it, 'the Immortalizer' brought those who had crossed over into the kingdom of death, into eternal life. What is spoken of in their scriptures is manna, by another word, a holy substance through which created existence was redeemed. In a somewhat similar manner Jesus dispensed a holy meal to his disciples at the Last Supper, the manna which was his body, the wine that was his blood, and by consuming it one earned the right to enter the kingdom of heaven. But Jesus warned:

'Verily, Verily, I say unto you ... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh; which

Christianity's Greatest Controversy - Prelude to Genocide

*I will give for the life of the world. ... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.'*¹³⁷

Here one's resurrection appears conditional upon receiving the flesh and blood of Christ in the form of bread and wine, mystically transformed into the Lord. Noteworthy also is Christ's comment that he gave this bread not just for people, but for '*the life of the world*'. *Sraosha's* resurrection was one that redeemed not only the souls of the faithful, but the created world, methodically killed off by Ahriman and his many demons. Through him, God would reclaim a murdered earth.¹³⁸

Back in this world the recently departed soul was lent assistance through the performance of certain rituals. The celebration of the Eucharist at a given Christian funeral mass might have a parallel in the *Satuuh*, the Zoroastrian three-day ceremony, whereby one unleavened *dron* loaf was consecrated for each day that the soul spends in the land of the dead. The performance of this consecration would ensure the Saviour's protection against vindictive demons during that time of worst ordeal, the horrifying three-day punishment.

Ossuaries

These days burial is the predominant means of disposing of Christian remains, a custom borrowed from Judaism. In fact, one can detect a fixation with the notion of a 'good Christian burial'. What is not widely known nowadays is that there was a second means of funeral rite, sanctioned by the Church in various regions during the Middle Ages, and at the same time viciously attacked by other elements of the clergy. This method entailed the exposure of the corpse, often to carrion birds, seemingly after the manner of the Magi. But Christians were not alone in this. Russian archaeologists have unearthed clay boxes in Central Asia, once used by Zoroastrians as receptacles for the defleshed bones of their kin once they had been unearthed from the *dakhmas* (death houses). Many of these boxes were decorated by personalized imagery. Of considerable interest is the existence of bone boxes etched with Jewish and (presumably Nestorian) Christian insignia and illustrations.¹³⁹ It would appear that Jews and Christians had adopted local Magian funerary customs whilst living in Central Asia, or had continued to use rites once practiced by their forefathers before their conversion to Christianity or Judaism. In Jerusalem, at the time of Jesus, Jews also used bone boxes and ossuaries.¹⁴⁰

Excarnation, the defleshing of bones, as opposed to burial in the earth, is perceptible among the Jews before, during and after the life of Christ. It must have been a continuation of an extremely ancient practice known to the Israelites since the 7th Century BC. At Ketef Hinnom one finds stone sepulchres within which the bodies of Jewish kings and nobles

were placed until the flesh had rotted away. Having fully decomposed the skeleton was collected up and stored in a niche or dropped down into a common ossuary for the bones of the elite. There one also found what I would term quasi-magical plaques, inscribed with passages from the *Old Testament*.¹⁴¹

There was probably a very ancient connection between these same Jewish nobles and the Persian royal houses, which might account for the presence of a similar royal funeral custom in both regions. Despite fundamental differences between Magian and Jewish perceptions about the nature of God, the very building of the temple at Jerusalem took place by order of Persia's three greatest kings, Cyrus, Darius and Artaxerxes, after the deliverance of the Jewish nation from Babylonian captivity. This interaction may have carried far into the future.¹⁴²

In my opinion, a bone box now housed in a Canadian museum may prove to be one of the most controversial relics of the primitive Christian age. It sports an Aramaic inscription stating it held the remains of James, brother of Jesus, the son of Joseph. As it stands the empty box is presently believed to have contained the skeleton of St James. What is especially curious is that it was not written in Hebrew, but Aramaic, the language Jesus himself spoke on a daily basis, a lingua franca from the Mesopotamian and Iranian region. It seems that Jesus and his family had an aversion to the use of Hebrew characters, such as those found at Ketef Hinnom. Having said that, the object has met with misfortune. Firstly it was smashed, and now some are claiming the inscription's a fake, mostly because it was procured on the black market, or due to concerns about the nature of the ancient patina found within the chiselled indentations.

Nothing is more certain in life than death. That sombre Neanderthals and Cro-Magnons interred the bodies of fallen kinfolk covered in ochre and flower petals, illustrates that living beings have ever wondered where their kin depart to when they die. One minute they were alive, the next minute gasping for air, the next lifeless. They may previously have been exuberant, heroic or industrious, but with death came motionlessness. Never again would the bright light of life flicker in their fast glazing eyes, never a rosy hue in their pallid cheeks. So how do we say our good-byes? How do we respectfully see them off, and mourn their loss? How do we dispose of their inert remains? Methods for sending our dead into the after life are as much a manifestation of religious ideology, as they are a matter of personal or family preference.

The later Aryan Iranians, for example, practiced cremation, which leaves behind few, if any, archeological remains. In antiquity other funerary customs created monuments to the dead varying from clay urns to constructions as magnificent as pyramids. You will now be provided with information about the unusual funeral rites of the Magi, as an aid to understanding certain Christian and Jewish rites for the dead.

Magian excommunication traditions

And so death came upon the holy, in the form of the blighted death-demon Nasus;

Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

When a man dies, at what moment does the Drug Nasus rush upon him?

Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains and like unto the foulest Khafstras (Khrafstras were evil creatures made by the devil)'

On him she stays until the dog has seen the corpse or eaten it up, or until the flesh-eating birds have taken flight towards it. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasus rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khafstras'.

O Maker of the material world, thou Holy One! If a man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by a murderer, or by the noose, how long after death does the Drug Nasus come and rush upon the dead?

Ahura Mazda answered: 'At the next watch after death, the Drug Nasus comes and rushes upon the dead, from the regions of the north...' 143

With such a frightening nemesis at work, special care was required when handling and disposing of a corpse. The treatment of the mortal remains of 'white' and 'black' Magian families differed. The manner in which the bodies of the unholy were treated was of little consequence to the white Magi. Their demise was regarded as a dearest blessing on the world.

'O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha (heretic), how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.'

Christianity's Greatest Controversy - Prelude to Genocide

'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.'

Whilst alive, indeed O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels: not so will he do when dead'.¹⁴³

The Magi decreed that it was unholy to dress the corpses of the faithful;

'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm. He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'.¹⁴⁴

From the customs of the modern Parsees, exiled Zoroastrians now living in India, we can infer that it was later deemed permissible to dress the dead in their oldest clothing (which had been cleaned), but under no circumstances was good clothing to be used.¹⁴⁵ The rationale for this custom is contained in *Vendidad*; for every thread used to weave a lavish corpse garment became transformed into a black serpent whilst lying buried in the underworld, or fed the appalling worms and parasites infesting the house of evil.¹⁴⁵ Once whomever dressed the corpse in such a manner passed away and descended into the underworld, they were set upon not only by these snakes, but the deceased who they had unlawfully dressed in fine clothing.¹⁴⁵ This soul tugged away at the hem of their sacred skirt (or shirt), castigating the new inmate for causing them to be consumed, as the clothing mutated into a suffocating blanket of ravenous pests.¹⁴⁵

Only four days later, after the deceased's soul had arisen from the death ground and entered the celestial realms, would the relatives offer up more sumptuous clothing, which the dead would wear in the next world.

Magian doctrine demanded that the 'white' dead be laid down under a roofed place specially set aside, preferably in an *astodan* (a tower of the dead), where the holy dogs or buzzards lived, who scavenged and devoured the flesh of the body. So a day after a person passed away, their demon-defiled body was removed by *two or more* corpse bearers, never one, and taken to a place where the body was to be defleshed. The corpse-bearers were individuals given the unhappy task of handling anything dead, an act which defiled their physical and spiritual purity and required extensive purification rituals. They removed corpses from the place where they met their end, at home, in the field, or even where they fell in battle, and they cared for the remains until the completion of the funerary rites.

Christianity's Greatest Controversy - Prelude to Genocide

*'then men shall properly convey the bones away to the bone-receptacle (astodano) which one is to elevate so from the ground, and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor the damp make up to it therein, nor are the dog and fox able to go to it, and for the sake of light coming to it a hole is made therein'.*¹⁴⁶

The last segment of this scripture speaks of an opening, traditionally left in the eastern parts of the structure. It was through this aperture that light entered, liberally bathing the remains of the individual, especially around sunrise. As soul and body separated, subsequent to dissolution, the spirit of the deceased walked out through this gateway, towards reunification with the light of the sun.

Burning cadavers amounted to the execrable defilement of the holy fire, and burying them in dirt lay under similar anathemas. For in doing so, the death demon was planted in the bosom of holy earth. Therefore excarnation remained the most popular option for removing the dead from the world of the living.

'O Maker of the material world, thou Holy One! Whither shall we bring, here shall we lay the bodies of the dead, O Ahura Mazda?

Ahura Mazda answered: 'On the Highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O Holy Zarathustra!'

There shall the worshipers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees....

Ahura Mazda answered: The worshipers of Mazda shall erect a building out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay. Such a building shall they erect, if they can afford it, with stones, mortar, and earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun'.¹⁴⁷

*'then the worshipers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun'.*¹⁴⁸

In cities or towns, excarnation was normally carried out in more formal surroundings, such as an *astodan* or *dakhma*, a large 'tower of silence' made of three concentric rooms, radiating out from a high, often round roofless central tower made of sun-dried bricks. In the outer ring rested the bodies of men, in the second women and in the third children. Periodically the bones of the deceased, once picked clean, were gathered up and piled in a

pit full of bones within the tower, or removed for cremation, storage or burial elsewhere. Bones flung into the well rotted away into nothingness.

'Medok-mah says that there should be a shelter (var) one should fasten above that place (an open grave plot), and it would make it dry below; one should place the corpse under that shelter, and they may take the shelter and bring it away'.¹⁴⁹

'For it is declared in the good religion that, when they conceal (ie; cover with dirt) a corpse beneath the ground, Spendarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in private sleep, and also just like that to the ground. When thou makest a corpse beneath the ground as it were apparent (so as to be visible), thou makest the ground liberated from that affliction'.¹⁵⁰

Both of these excerpts from Magian scripture show the acceptability of placing a white Magian corpse in an open grave, whereas the full burial of the corpse (ie; filling the plot with soil) was regarded as very evil. According to this method, the open grave was covered by a temporary roofed shelter, which could later be removed if need be.

Since Magian scripture states that the type of *dakhma* used by individuals was relative to their financial means, most people were content with make-shift death houses rather than the more ostentatious stone variants. In small Magian settlements, the dead were often kept in a cabin of normal design (Zoroastrian: a *Zad-marg*; 'a death house').

Certainly they would have been cheaper than erecting something as lavish as the royal mausoleum of Koj-Krylgan-Kala in Khorezm which was built in 200-400 BC, a 42 metre diameter crenellated circular keep surrounded by an outer protective wall, complete with sentry towers, and a moat.¹⁵¹

There were no signs of human habitation within the keep, indicating that it was truly a fortress of the dead, and as is believed, a former cult center for the worship of kings long dead.¹⁵¹ Only the protected open area sandwiched between the keep and the outer wall showed evidence that a small number of people lived there, and it has been suggested that this was a living area for the priests (Magi) and corpse-bearers who administered the site.¹⁵¹

One might think that these kings would have been ready for just about anything once they arose from their graves to fight the demon-spawn during the apocalyptic final battle for heaven, together with archangel *Verethraghna* (the blow of victory). The roof of the tower was probably used as a death ground, upon which corpses were placed to be picked clean by vultures that perched in the battlements hemming the area. The presence of ash deposits has been interpreted by Russian archaeologists as signifying that a pyre was lit somewhere atop the keep,¹⁵¹ where the dead lay, or alternatively were the remains of the fire which eventually destroyed the place. If the fires did have a funerary application, then they were either used to sanctify the area by killing off the demons who loved to congregate in the

Christianity's Greatest Controversy - Prelude to Genocide

death grounds, or used to cremate the defleshed skeletal remains resulting from the excarnation process, or even used to cremate the corpses in their entirety, although this is extremely doubtful, considering Magian prohibitions.

Incidentally, artistic renditions of this adobe castle-mausoleum (based on archeological data) have it looking every bit like a medieval European stone castle complete with a circular tower,¹⁵¹ a variety of fortification that began to appear in Europe only during the Middle Ages. Yet it pre-dates the methods used by the medieval European castle architects and engineers by some one thousand years! Were the castle engineering methods that arose in the Middle Ages the product of independent invention, or were they transported there by eastern immigrants, men knowledgeable in stonecraft and ingenious engineering techniques? The question is difficult to answer. To do so requires an in depth comparative study which compares Central Asian castle construction methods, with those of the Middle Ages, in both Eastern and Western Europe. Unfortunately I do not have access to such information, if it does exist.

Subsequent excavations at Samarkand, Khorezm and similar heavily Magianized places in Central Asia, reveals that Magians frequently interred their dead in family vaults, stone lined cysts and sarcophagi.¹⁵² Mausoleum practices of this kind are not specifically mentioned in the Avestan and Pahlavi texts, though conceptually lawful when one considers the Magian clauses speaking of stone as a barrier to the seepage of death juices into the holy earth.

If it was winter, when heavy rain and snow was falling, and the carrion birds had flown south to escape the bitter cold, then the corpse was to be placed in a hole of a given depth, and the temporary grave roofed over and covered by ash, cow dung, bricks, stones and dry earth. After a month, or the melting of the snows, the body was to be removed and treated in the usual manner.¹⁵³ The Magi prescribed that a corpse should be weighed down with wood or heavy objects where the deceased had passed away during the winter. During this and other emergencies an alternative death rite could be performed. If birds and dogs had not put the death-demon to flight, then wood was scattered all around the corpse where it lay, and sprinkled with water.¹⁵⁴ After the lapse of one year in this state, the corpse no longer carried corruption and could be safely handled.¹⁵⁴ In older times the dead were interred in a plot for a spring and a summer, with sacred ash, dust dirt, bricks and clay piled on top of it for good measure. It was later removed by the corpse bearers and placed on a raised platform so that what was left on the bones could be eaten, or in some other similar manner, but within a *dakhma*.

Additional rites of purification and protection were performed to guard their mortal remains from the ghoulish demons that bickered over the bodies of the fallen. So to stave off the fell beings, a holy fire was sometimes lit close to the central bone collection pit.

Christianity's Greatest Controversy - Prelude to Genocide

When Magian family members wished to pray for their dead relatives they stood before the eastern opening of a *dakhma*. It is a long-held custom still practiced among the Parsees of India.

Sooner or later the smell of an old death ground became unbearable. All that remained was to tidy them up, and cover them with a mound of earth.

'O maker of the material world, thou Holy One! How long after the corpse of a dead man has been ~~fall~~ down on a Dakhma, is the ground, wheron the Dakhma stands, itself again? Ahura Mazda answered: 'Not while the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth.

Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas.' He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet (the rite of confession), his sins in thought, word, and deed are atoned for.

Not for his soul shall the two spirits wage war with one another; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: 'Hail, O man! thou who has just passed from the decaying world into the undecaying one!'

'O maker of the material world, thou Holy One! Where are the fiends? Where are the worshipers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads? Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place whereon the fiends are, that is the place wheron the troops of fiends rush together, that is the place whereon they rush together to kill fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads'

On those Dakhmas, O Spitama Zarathustra!! those fiends (demonic flies and maggots) take food and void filth, eating up corpses in the same way as you, men, in the material world, eat cooked meat. It is, as it were, the smell of their feeding that you smell there, O men! Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humors, cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down'.^{154a}

Christianity's Greatest Controversy - Prelude to Genocide

According to Magian lore, bodies were placed in the *astodan* until the pit reached the point of being full, whereupon the site was back-filled with soil, and a new one built at another location. The bones either remained *in situ* within the *dakhma* beneath the wooden structure, or were collected up by one's kin and taken to a family burial plot. As the bodies fell apart, their vile juices ran down furrows into a central holding pit, where many bones could be found. Sometimes bones were placed into the central pit with other skeletal remains, and there disintegrated into nothingness. Ideally the deconstruction of a *dakhma* entailed removing the wooden shelter, though this might not have been done in most cases, except by the most pious. Whatever the case, *dakhmas*, whether temporary or of sturdier construction, were normally covered with dirt. This procedure left only a mound, sometimes covering post holes and a pit, sometimes covering an intact wooden structure. A deconstructed *astodan* therefore left fairly unobtrusive clues for archaeologists.

European De-fleshing practices

De-fleshing was inevitably practiced in Rus' even though archeological evidence of it is not often or easily recognized, especially since some archaeologists have never even heard of excarnation. Understandably they would be hard pressed to observe the tell-tale signs of uncremated excarnated remains when they are encountered; missing body parts, disturbed skeletal orientations, the alignment of the skull, weathering, a lack of soil discoloration where bones are presumed to have rotted away, evidence of the actions of maggots, and decapitation. And even where excarnated remains are found, one cannot infer that they were the product of a Magian or Buddhist funerary rite unless they were found in the context of an excavated pit or burial mound.

Nevertheless heathen corpses were exposed in pagan Russia. A 10th Century incursion of the nomadic Pecheneg nations into Russia brought with it Orthodox Zoroastrians, folk given to excarnation funerary rites rather than burials and cremations, the latter being impermissible under Magian law. Yet even before the arrival of these Orthodox Zoroastrians, the Volkhvy and Bulgar priests, being Magi, must have been de-fleshed in accordance with ancient Medean law. *No other method was sanctioned for the disposal of Magian corpses.* As you are about to see, there seems to be archeological and linguistic evidence for Magian funerary rites in Russia.

Pre-Sassanian Magian and Persian funeral customs were fairly relaxed when compared with Zoroastrian Orthodox standards. Cremation was not yet punishable by death, and perhaps even the norm in a number of regions.^{154b} If the bulk of the Rus' Magian presence was formed by Zurvanite exiles of the 3rd-Century Zoroastrian reformation, then it is likely that burials and cremations were practiced by most people, while only zealots and Magi strictly adhered to the de-fleshing procedures contained in the Magian canon. Since the

Scythians were quite likely Magian, and yet freely buried their dead (embalmed in wax), we might think that burial was permissible where it came from a Scythian Magian source.

Excarnation rites are found a little further afield, in the wilds of southern Siberia and Central Asia. They required the dead to be placed on funerary biers mounted in trees, and the dangling of corpses from branches for up to a year, often encapsulated in a bag of ox-hide,¹⁵⁵ perhaps to limit the spillage of death-riddled body fluids, which could pollute the soil terribly. Out in the Taiga of northern Siberia and Russia tales of bodies being exposed to both the elements and beasts by placing them in trees (hanging or laid flat on stands wedged into the boughs) have persisted until only a couple of hundred years ago.¹⁵⁶ In this part of the world excarnation is normally associated with the beliefs of the presumably Buddhist shamans,¹⁵⁶ but as previously discussed in the *True History of Wizards and Witches*, shamanism had itself formed a symbiotic relationship with Magianism in some areas, especially in the Siberian and Ural regions.

Russes, Prussians and Balts are known to have placed bodies under a roof, to lay in state for an extended period. After having been exposed for as long as two years, whatever was left of the remains was cremated.¹⁵⁷ Cremators were fined large sums of money relative to the size of whatever charred bones were not fully consumed by the fire, and reduced to ash. So they were required to be diligent in their incineration of skeletal remains, and as a result this *method of ultimate disposal leaves no archeological trace of exposition whatsoever*. Nevertheless archeological evidence for intentional defleshing has been found in the Baltic, dating as far back as the Bronze Age, as are accounts of excarnated bones being burned after the corpse was exposed for a prolonged period.¹⁵⁷ In fact some Baltic burial sites crudely resemble the circular, many-ringed *dakimas* of Central Asia.

Death is the great leveller. All mankind, whether great or small, must face it. Death grounds were a relentless source of defilement. So in large cities it was deemed more hygienic and safe for the living, to build communal death repositories away from settlements, so limiting their unholy contamination.

To what extent death houses (*astodans* or *dakimas*) were ever commonplace in pagan Rus' remains unknown, but the Ukrainian word *dakh* ('a roof'), is perhaps a relic of these structures. The same with the Old-High-German *dah* ('a roof').¹⁵⁸

Very often ancient Russian cemeteries consisted of mounds; mounds that may well be the remnants of disused *dakimas* and *astodans*. The mounds themselves are regarded as belonging to the Eurasian kurgan culture.¹⁵⁹ They are found spread from Germany to Scandinavia, throughout Russia and the Caucasus and right through to Central Asia. The practice is of considerable antiquity, going back as far as the Bronze Age.¹⁵⁹ Different variants of the kurgan are known, each of which has inherited its own archeological classification. The prevailing type consists of a wooden shelter built above an open square plot, dug deep

into the earth. The excavated pit beneath these rooves was often lined with stone flagging.¹⁵⁹

Kurgans were most likely of Magian provenance. One can infer this not only because they match the physical description of temporary Magian death houses, but because of a Russian linguistic survival; *mogila*. *Mogila* (which means 'a hill' or 'a grave', and in particular 'a burial mound') is connected with *mogila* (Bulgarian, Polish), *mogyla* (Old Russian, Serbian), and *mohyla* (Czech), which carry the same meanings.¹⁶⁰ *Magura* (Rumanian for 'a hill') is linked with this linguistic strain.¹⁶¹ The linguist M. Vasmer remained non-committal about its etymology, but claimed that *mogila* is not derived from *magu-ula* (Middle Iranian meaning 'a magus hill' or 'a magus barrow').¹⁶² Considering the amount of Magian indicators in Rus', I have serious doubts about his purely linguistic assessment. The only interpretation that Vasmer does not outright reject is 'a place of rule',¹⁶³ but I do not find that this interpretation need invalidate a *magu-ula* genesis for the word, and may even add extra impetus for such a connection bearing in mind that the Magi were about as elite as you could get in pagan society, the equivalent of princes and kings. The faithful converged on their burial site annually, praying for their souls and the souls of others. The *fravashis* of especially powerful kings might also have been consulted, living and ruling from beyond the grave, from within the grave.

Another Russian word for 'a burial mound' is *kurgan* (the word from which the archeological classification was derived). It appears to have been used from at least 1224 AD onwards, and is traceable back to various Turkic Central Asian words denoting strength.¹⁶⁴ Another possibility is that it came from the Persian word *gurgane* (*gur*: grave - *gane*: home),¹⁶⁵ though Vasmer disputes this connection. Theoretically the last option is perfectly in accordance with the archeological evidence, mound-covered buildings that typified the Magian conception of a home inside the grave, where the dead slept, waiting patiently in excitement and joy for the time when they would re-emerge to do battle with the devil and his army, then, after the universal destruction, re-populate the face of the earth.

As previously mentioned less well-to-do country Magians deposited their dead in *zad-marg* death cabins. The Celts and Russians also had death-cabins, which could be interpreted as *zad-marg*. In Russia, such buildings were called *domovishche*,¹⁶⁶ which denoted 'a grave', or even 'a log-construction house built over the grave site'. But as a general rule the term *domovishche* more properly meant 'a house that was stood or propped up'. Based on these meanings a *domovishche* might resemble a *zad-marg* in form and purpose, or a temporary roofed structure erected to protect an open grave plot from the elements. Certainly the *Chernaya Mogila* royal death-house near Chernigov could be deemed a *zad-marg*. *Dom* (the Old Russian for 'a home') was the root from which *domovishche* was formed. It is traceable partly to the Old Indian *damas*, but more specifically to the Avestan *dam* all of which mean 'a house'.¹⁶⁷ The Latin *domus* and the Greek *domos* no doubt originated from the

Old Indian rather than the Avestan (which gave rise to the Russian). Perhaps Russian *domovishche* had an Iranian provenance after all.

Perhaps in emulation of the Magian death houses and temporarily roofed plots, many Russians planted a roofed cross at the grave-sites of their beloved in the post-conversion era. Originally the roof was affixed to a vertical post or board, but during the Christian era a variant of this style arose, with a crosspiece being added to the roofed posts, thus creating a roofed cross (fig 3.1). The small surface area of these rooves was incapable of sheltering a grave, so it is more likely that they were symbolic of the old ways, of the superstitious Magian admonition to place a roof over a grave. Their bets were covered both ways.

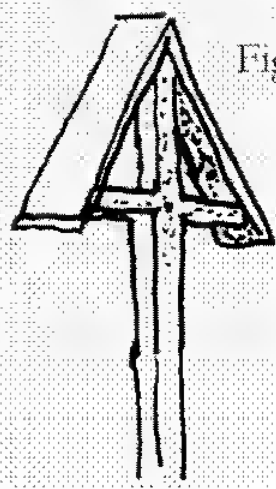


Fig 3.1



Fig 3.2

In a rite similar to those practiced by the Magi, the pagan Russians lit fires (holy fires) on top of the grave mounds and pits, a social norm which served as a means of protection.¹⁶⁴ It succored the soul of the deceased and watched over the site as a vigilant sentinel.¹⁶⁴ Such observances remind me of a Russian war cemetery I once visited, where the people gathering about the *vechnaya plamya* (Russian: the eternal flame; literally means 'centuries-old flame') with bunches of beautiful red flowers, especially roses. The custom may have existed since pagan times.

Whether the wood used to kindle these fires was the remains of temporary roofing built over the grave pit to briefly house the body of the deceased, or piles of well-stacked timber, or a combination of both, I cannot say. Certainly in Ibn Fadhlān's account of the Rus' open-air cremation ceremony, the roofed pavilion was located separately from the pyre.¹⁶⁵

As with the affluent Magi of Central Asia, rich heathen Russes might have had a sturdy metal defleshing platform constructed, consisting of a metal basket mounted on a long pole. The mortal remains were placed in the basket, then the pole was impaled into the ground. The weight of the platform was supported by a stylized foot. Such a device was fairly rare, but a Soghdian sales voucher has been located, revealing the sale of such a contraption. They would, in all likelihood, resemble the excarnation platforms portrayed in Breughel's 1562AD painting, *the Triumph of Death* (fig 3.2). Until this point in time no such contraption has been found in Russia. Breughel's painting does however point to the existence of highly

specialized Central Asian defleshing platforms in greater Europe even as late as the 16th Century AD. This is suggestive of Magian or Buddhist excarnation rites in a European context.

The raven and the dog were two beasts mightily connected with the excarnation rites of the Magi; they who stripped meat from the bones of the dead, thereby purifying the deceased from the grip of death. In Russia the word for 'a dog' (more specifically 'a bitch') *sobaka*, seems to be derived from the Medean word for 'a dog' *spaka*. By inference the mere usage of a Magian term for a dog might, when read in conjunction with a variety of other data, suggest that Russian dogs had some hand in excarnation. In Old Norse tradition the raven played the same role as it did in nature and in Magian tradition (carrion eater), but the dog's pride of place was ceded to the wolf. Wolves were 'Odin's dogs', who scampered about the scene of a battle, devouring the slain amid flocks of jumpy feeding ravens.¹⁶⁶

One Norse epithet for any warrior (not just an enemy) was '*the man who reddens the wolf's teeth*' and '*dispels his hunger*'.¹⁶⁶ In the same way fallen combatants were '*the reddener of Huginn's* (one of Odin's raven's) *claws*' or '*his bill*'.¹⁶⁶ Battle was therefore a kind of feast, to which ravens and wolves were invited by the lure of war's aftermath. War was '*Huginn's feast*', and the blood of the dead, '*raven's drink*'.¹⁶⁶ In the New Testament's *Book of Revelation* such scenery is portrayed, wherein it is described as the '*feast of the Great God*'.

From the Norse kennings we might guess that the vikings did not immediately bury or cremate the bodies of men killed in action. Instead they left them where they fell so that the ravens could have their fill. So were these kennings just a way to poetically describe a warrior, or were they prompted in the first instance by a religious or cultural practice, namely the exposure of the slain to scavengers (as the kennings suggest)? Evidence points to the latter.

Leaving their bodies in the open air could not have meant that Norse battle casualties were callously abandoned to the elements, bereft of a proper funeral rite. After all, by their deaths in battle their bodies had been dedicated to Odin.¹⁶⁷ By offering up their lives as a sacrifice, and succumbing to their wounds, they had entered the hall of glory, they had lived and died by the sword, they had entered the illustrious company of Odin, where feasting and everlasting combat was the order of the day. Allowing their remains to be stripped clean by ravens could not have been disrespectful for heroes such as these; it must have meant giving them a good send off. The stalwart pagan Hakon is gloriously remembered by Thorleif for feeding the corpses of enemy princes to the ravens.¹⁶⁸ Whether he was treating his vanquished royal foes pitilessly, or farewelling them with the dignity due all good warrior-princes destined for Valhalla, is only provable where we know how the other victims of the same battle were treated.

In the Oseburg burial, archaeologists chanced upon a tapestry, crafted by pagan hands. It depicted diverse scenes, including a series of bodies hanging from trees. Alas there are no

captions to describe exactly what these hangings signified, but there seems little doubt that scenes such as these were known to people of their day. Even more importantly, the tapestry lends credence to the reports of Christians and Muslims alike concerning hangings in the North, whether it be in Scandinavia or Russia. The dangling bodies on the Oseburg tapestry might represent;

1. *Agni Purana* prescribed the execution of criminals by means of a black religious rite; hanging I believe. In a Magian context, hanging a criminal and leaving their body to rot in the open air would not have defiled the soil at the base of the wolf-tree. Exuding corpse juices and the shattered remains of 'black' corpses (ie; the bodies of condemned and executed criminals) are unable to cause defilement since the demon of corruption had already taken flight from the world with their death.

2. Religious sacrifices At Uppsala, the pagans made hanging sacrifices, of animals and men. The tapestry might therefore portray a sacrificial scene.

Of further significance is a fairly ancient Norse kenning (poetic saying) which speaks of the war dead as being food for the vultures. Why? Vultures don't live in Scandinavia! In fact the closest vultures to Scandinavia are in India, Central Asia and Siberia, often charged with consuming bodies during Buddhist and Magian exorcism rituals.

In England, the Saxons are known to have buried or cremated their kinsfolk.¹⁶⁹ The heathen Anglo-Saxons set aside specific areas for this purpose. With very few exceptions, Anglo-Saxon graves were aligned in two different ways. As with pagan Slavic, Bulgar and Finnish graves and mausoleums, the earliest and most numerous grave-form has the corpse laid out along an east-west axis, with its eyes pointing to the east, into the rising sun.¹⁶⁹ The other form of grave is aligned North to South, with the eyes glaring northward.¹⁶⁹ These north-south graves, are, as a rule, female graves, or youngsters.¹⁶⁹ The closest parallel to this can be found among the Magi. The white Magi considered an east-west alignment of the skull to be holy, whereas a north-south alignment was seen as taboo, in short diabolical, for their eyes looked toward the north and beheld there the fiends. A sizeable proportion of the skeletons unearthed there were decapitated, which, owing to the sheer prevalence of the practice, has been interpreted as a sign of ritual homicide, or legal executions. While these interpretations are most likely correct, some of them could have been penitential decapitations (as practiced by the Magi), which granted unatoned mortal sinners the right to cross over the Kinvat Bridge.

Most are simple inhumations.¹⁷⁰ The fact that they are rarely accompanied by grave goods indicates the body may have been placed in the grave naked, though it is impossible to say whether perishable items were interred with them. If these burial rites were in any way related to the practices of the Magi, then the average person, being poor and unable to

finance the building of a death house, would simply be lowered into the grave onto a carpet, laid out under the heavens, clothed only in the light of the sun. Archeological reports have concluded that temporary structures were often erected over pagan Anglo-Saxon grave sites (fig 4.7), and that some graves were lidded by a trapdoor which could be opened and closed as required.¹⁷⁰ This data clearly supports the use of re-usable graves and grave shelters among the Anglo-Saxons, and the religious theory behind their adoption of the practice is identical to yet another form of funerary method practiced by the Magi. An excellent parallel for these graves might be the Bulgar stepped or lidded grave pits and sepulchers.¹⁷¹

Some excavated Anglo-Saxon graves dating to pagan times were devoid of skeletal material, and perhaps the buried remains unearthed by archaeologists were only the last generation of people to had been put inside the re-usable grave plots of their families. In support of this theory, some graves contained no remains whatsoever, which is what one would expect to see if the family grave was vacant at the time the Church ordered them to desist from 'heathenism'. At the time of the conversion, these graves would have been permanently filled in, and all the racking torn down by the Church authorities. The so-called 'Final-phase' burials are difficult to distinguish between Christian and pagan graves, for they occurred at a time when paganism and Christianity overlapped.¹⁷⁰ Archeological data on the Anglo-Saxon graves shows that there was not a great deal of difference between the pagan graves and the Christian ones, and this continued to be the case for some time after the supposed conversion of these pagans.¹⁷⁰ The only visible difference is that other small cemeteries appear to have been founded, separate from the larger cemeteries of the pagan period.¹⁷⁰ These small cemeteries might be attributable to Christians who had peeled away from the majority of the population, who still practiced a close blend of pagan and Christian practice. Arnold's book does not contain dates for the phasing out of above ground grave structures. Establishing a date after which they fell into disuse is exceedingly vital, because it would coincide with the Magi's loss of control, which then passed over to apostolic Anglo-Saxon Christian clergy. Bearing in mind the prevalence of simony among the English clerics, it may well be that the grave shelters were still being sanctioned well into the Christian era.

The mere fact that these graves were readily accessible¹⁷⁰ means that exarnation practices are a distinct possibility at these Anglo-Saxon cemeteries, but Arnold provides no information about whether the remains found there were complete assemblages, or undisturbed. So confirming exposition practices would be premature on my part without this information. So the question remains, were they simply re-usable burial plots, which often had temporary roofs erected over them, or were they exarnation pits with precisely the same configuration? Determining whether these graves were being re-used from generation to generation might be ascertained by examining the number of grave plots relative to the expected population density. If the ratio of grave-pits to presumed population

size is small, then it enhances the possibility that the graves were being repeatedly used, as the archeological data suggests. My own personal opinion is that the defleshed skeletal remains were then removed from the plot and placed on the racking above, leaving the plot vacant until the next family member died. The bones might have been taken and stored elsewhere also.

More importantly, if the Anglo-Saxon grave-pits were Magian, then the northerly-facing and easterly-facing graves indicate we are dealing with Zurvanites rather than Orthodox Zoroastrians, for they show that white and black families lived side by side, freely intermingling. This of course was an anathema to Orthodox Zoroastrians, who refused to entertain the presence of evil-doers in their community. Therefore the Anglo-Saxons, like the pagan Slavs would have been the inheritors of traditions first imported into Europe with the descendants of the Zurvanite Magi banished from Central Asia between 200 and 400 AD.

A number of square wooden structures were erected inside some of the heathen Anglo-Saxon cemeteries,¹⁷² which followed the design of Magian shrines (ie; four corner posts walled with lattices of interwoven wood). This archeological data might support historical accounts of the countless 'heathen' Saxon shrines. Since many of them contained a deep circular hole in the middle we might conclude that they were post holes, but alternatively they might have been used to contain disarticulated skeletal remains, or had an idol rooted in them. Therefore many of these structures could have been idol shrines.

The most common view among archaeologists is they were death houses that permitted the ongoing performance of ancestor veneration or worship. If connected with the customs of the Magi, then these more elaborate structures indeed represented places where one came to pay respect to one's kinfolk on the anniversary of their deaths, when the souls of the deceased came back to visit the world each year. Underground boxes were also found in these cemeteries, similar to those seen in pagan Russia and continental Europe. In England it appears they could be opened and closed. Where the Anglo-Saxons raised burial mounds, they were generally constructed on high ground, more than 100 meters above sea level, a practice preferred by the Magi also.¹⁷³

In a surviving historical document specifically relating to witches the *Capitulatio de partibus Saxoniae* prescribed beheading for those who 'give his or her (a male or female witch's) flesh to be eaten'.¹⁷⁴ Here, I believe, the excarnation of Magian priests and priestesses is the intended meaning, though this legal provision mentions the same penalty for those who consume the flesh of witches, or witches who eat human flesh. This other aspect of the law may have served to eliminate demonism and the Dionysian rites of *omophagia*, frequently present throughout regions of ancient Scythia and Parthia, and transported into Europe with immigrants.

Christianity's Greatest Controversy - Prelude to Genocide

Lastly, compare the artistic reconstruction of a Magian excarnation in progress (fig 4.2), with one of the cloisonne enamel representations (fig 4.3) that was affixed to a purse found in the royal Anglo-Saxon Sutton Hoo ship grave. On face value the purse of Raedwald, a 7th Century East Anglian monarch, seems to depict two dogs eating the corpse of a man, perhaps a royal. That the bodiless death ship also contained a wand, cauldrons, drinking horns, lavish jewelry and so on,¹⁷⁵ probably means that Raedwald had an impressive sacral role to play in society, perhaps that of high priest. Equally intriguing is the Medo-Scythian style (an Aryan art form that originated in the Scythian and Medean regions) used by the pagan goldsmith or jeweller who crafted the East Anglian ornaments (figs 4.3 and 4.4). An example of Medo-Scythian art is shown in fig 4.5. It depicts a hare, and was probably made by a Magian Iranian craftsman during the 6th Century BC. In another interesting twist, spoons engraved with the names of St Peter and St Paul were found at this same site;¹⁷⁶ such an unlikely mix of heathen and Christian ritual equipment. A likely explanation is found in a variety of early medieval Church writings, particularly in the *Malleus Maleficarum*, the law book used to try and sentence witches. The latter text explained that some (but not all) witches and wizards were Christian 'heretics'. Sutton Hoo appears to point us in this direction.

Primary Chronicle accounts relating to the handling of Christian Russian princely corpses, reveal echoes of Zoroastrian/Magian funeral practices, and very close to the royal throne of the Eastern Slavs. According to Magian dogma, any corpse which could not be carried from the place of death by the corpse-bearers could be wrapped in a carpet, without fear of contamination to the carriers, but the carpet was seen as unclean unless washed several times with *gomez* (a consecrated mixture of water and cow's urine). If one of the faithful died at a height (say up a tree or on a roof), then the body could be lowered to the ground below by rope without fear of contamination. If the deceased expired near or touching the doorway, then the threshold was desecrated by the death demons, and so the bearers were unable to remove the corpse via that portal. Under these circumstances Magian corpse-bearers would have to make a new exit point from the building, by cutting a hole in the floor or wall. They could then exit the room using this impromptu portal, as mentioned in *Vendidad, Fargard VIII, II:10*. In relation to the latter custom, there are virtually identical folk superstitions in Germany,¹⁷⁷ though I am unaware how far these go back.

The Magi were adamant that no person was permitted to carry a body alone, for to do so meant one had taken the defilement of *Nasus* (the Demon of Death) into their body. Once contaminated in this way the grievously polluted individual had to be taken to the top of a mountain to live there for the rest of their life, and when old, they were cleansed, decapitated and flayed, to save their immortal soul.

In an illumination from the Radziwil codex (fig 4.1) the body of the seditiously murdered

Christianity's Greatest Controversy - Prelude to Genocide

Russian prince Igor' is unceremoniously dragged away by two men who had looped his feet through a rope. This was a perfectly acceptable way for Magians to transport the bodies of the faithful. In doing so they avoided the contamination of the death demon. Although one person was capable of carting Igor's body, the use of two men might have been symptomatic of Magian prohibitions against singular corpse bearers.

Two further historical anecdotes¹⁷⁸ show incidents in which the bodies of princes were rolled up in a carpet for cartage. Following his unexpected death, Vladimir's body was discretely spirited away, wrapped in a rug and lowered down through the hole in the floor boards by ropes. Perhaps he had died near an upper story doorway, and could only be removed from the premises in precisely the same manner as Magian custom. We can therefore infer the *Chronicle* account is an invaluable clue, suggesting that Magian-style funeral rites were being enacted inside the Rurikid royal household. The mere mention that Vladimir's body was ferried off in a carpet, also led to rumors that he had not died, but had relapsed and was living in the seclusion of some Albanian pagan occult monastery, having turned his back on Apostolic Christianity.¹⁷⁹ These legends acted as a rallying point for Russian pagan activists, who saw it as a cue for insurrection, and enacted the same. Professor Hollingsworth mentions that while the cults of Ss. Boris, Gleb and Ol'ga were an important part of the religious life of the Rus' Church from its earliest years, many scholars have been perplexed as to why the veneration of St Vladimir (the very person who converted Russia) was absent in their infant Church,¹⁸⁰ only emerging later on. Perhaps there were problems with his canonization amid the many rumors of his alleged return to paganism and subsequent abdication?

And what can we discern in *Igor's tale*¹⁸¹ where the wounded and dying prince looks skyward to witness the eagles descending upon the bodies of his slain *druzhina* (members of the prince's personal bodyguard). The tone of the passage is more romanticized than riddled with horror. He seemed glad. The parallels between Magian funerary rites and those of the Russes may be a coincidence, but this is doubtful considering the immense Magian influences in Olden Rus'. They probably signify several things:

1. That only a few years after the conversion, vestiges of Magianism were still present in the community, at all levels. As much could be expected during a period of transition from paganism to Christianity. The continuation of customs espoused by one's parents through sheer force of habit remains the most likely explanation for these Magian-parallels in the Christian era.
2. That the servants of the princes were still pagans, or *dvoveveriye* (literally meaning 'Twin-Believers'), and not being corpse-bearers, felt uncomfortable about man-handling the dead or martyred Christian princes' corpses. So they handled their remains according

to the old ways.

3. That stories revealing Vladimir as a closet pagan, may have had some foundation, and that the Princes wished their bodies to be treated according to the pagan Magian rites, following their deaths.

The 'French' Merovingian royal dynasty was formed by magus-kings,¹⁸² whose magus blood must inevitably have come from Iran. Since at least some druids (Gaelic-speaking Magi) were termed Magi by the Alexandrians, we might think that the Merovingians were blood descendants of the Gaulish druids and kings, against whom Julius Caesar once directed his legions. And why not, the supreme pagan druidic shrine of Gaul, at the time of its conversion, was called *Argentomagus*,¹⁸³ and this is unlikely to be fortuitous. Caesar was only one of a number of Romans who saw the druids as the subversive enemies of Rome, not just on account of their bloody sacrificial rites, but because they carried immense political clout and were well able to stir the barbarian chieftains into undertaking punitive military actions, for their word was law. To kill the druids was to kill a potent force able to raise consolidated Gaulish forces in but a short time, to rise up and strike Roman frontier garrisons with all the potency of a death adder. Perhaps they were intriguers, at least in the Roman mind.¹⁸⁴ Pliny stated that if persons were caught in the city of Rome carrying druidic serpent eggs (crystal spheres and gems), they were executed without hesitation.¹⁸⁵ Some believe the druids controlled the gold trade in Britain, and parts of Europe,¹⁸⁶ and if they did, then I am willing to suggest that gold was very holy to them on account of its resemblance to the glittering halo of the sun, who the Magi worshiped as the face of God. Not only that, but druids would have been military as well as economic power-brokers; the sorts of enemies that Rome didn't want while it was trying to rule the known world.

Merovingian lords had similar interests to the Magi. The magus-king Dagobert paid considerable attention to the art of astronomy.¹⁸⁷ As with the Magi, the powers of the Merovingian magus-kings lay not only in their magical blood, but in their hair, which was purposefully grown long, and in the case of the Merovingians dyed red in color.¹⁸⁸ This was perhaps to impart the potent iron-wielding, blood-shedding capabilities of Mars, that most worrying of planets, for in Roman times these barbarians only grew lengthy hair preceding hostilities between them and the Roman state. Thus, I believe long hair was a feature of war, and their manly power.

Though the Merovingians have long gone, their royal cemetery at Kirkheim am Ries (France)¹⁸⁹ contains some very interesting features which hint that the Merovingian royal family were not Magian, but Magian-Christians, a form of 'primitive' Christianity discussed at length throughout this book. A more detailed examination of this site (which can even be called a Merovingian time capsule), such as is being conducted at the present time, might

yield the necessary answers.

The Merovingian royal graveyard was founded between the 500-700's AD to house the remains of some five hundred or so people (of diverse age and gender), clustered into three separate areas. Without exception the graves were aligned along an East-West axis, and as time progressed, and the graveyard filled yet further, the plots were dug progressively more eastward, giving the impression that the graveyard was growing in the direction of the rising sun. While the plots were not specifically arranged in rows, the deliberate easterly grave alignments prove to be the primary element of uniformity in positioning.¹⁹⁰

Since there were no deviations from this practice over the space of some 200 years (beginning around 550 AD) we can consider the easterly alignment to have been of some importance, perhaps a religious observance rather than a fad, habit or custom.¹⁹¹

In the past archaeologists felt inclined to associate the east-west graves with Christianity.¹⁹² Though nowadays it can be seen as distinctly pagan however.¹⁸³ In Britain especially, a good many Christians chose to continue digging their plots according to the time-honoured tradition. Usually the skulls of the deceased are found facing into the rising sun.¹⁹² We find this in Gaul and Bavaria, as well as pagan Slavia and Finland too.¹⁹²

The Merovingian King Childeric's presumed grave site contained numerous interments of horses, quite possibly ritually sacrificed,¹⁹⁰ but we can't say for certain. Anyhow these paganisms faded out with time.

In many instances at Kirkheim am Ries, graves deviate from true east by a few degrees,¹⁹⁴ which I believe may indicate the time of year the plot was dug, but that is assuming that the plot alignment was established by the direction of light emanating from the emerging sun (by a shadow cast by a stick stabbed into the ground?) at dawn on the day it was dug, rather than absolute east. If such a method was employed for each plot, then, in conjunction with the dating of grave goods, it might be possible to determine the day and span of years during which the plot was dug. By doing so we may discover the identities of the persons buried by matching this data against the historical records of burials, where the day of death/burial is recorded. Until this point, identifying the graves of specific historical personages has proved elusive, in the absence of inscribed grave markers.

That Merovingian rulers had links with Eastern Europe is evidenced by the existence of Eastern funeral goods in a number of the graves; things such as Eastern style single-edged swords.¹⁸⁹ From historical sources we know that they entertained ties with the Bulgars who dwelled in the Balkans.

Merovingian graves show that they were a patriarchal family, with women having a lesser, though still important status within the family group.¹⁸⁹ Historical sources tell us that a typical Merovingian household was kin-based, and it is believed that *fellow siblings lived together under the one roof, even during their adult years*. This might indicate endogamous royal

unions within the Merovingian dynasty, which later commentators termed physically decrepit.

Merovingian *Adelskirchmen* (members of the royal Church) were not the only Western European royals implicated in the continuing fostering of the old faith under the guise of Christianity. Redwald of Kent *'was seduced by his wife and by certain evil teachers and perverted from the sincerity of his faith ... After the manner of the ancient Samaritans (the tribe that Simon Magus belonged to), he seemed to be serving both Christ and the gods whom he had previously served; in the same temple he had one altar for the Christian sacrifice and another small altar on which to offer victims to devils'*.¹⁹⁵

In spite of their prevalence, these customs were not a development of the Dark Ages or medieval period. Catacombs and ossuaries (bone collection places) are to be found in the very earliest Christian communities, where bodies were exposed in a rocky niche (wrapped in a grave shroud like Christ) or placed in a casket, rather than buried in the soil. Some of the oldest monasteries have fairly large ossuaries, where the bones of the monks were removed from the grottoes and heaped into one great pile. This gathering of the bones of the faithful was once common to the Magi, who retained skeletal material within the *dakhmas*, in a central pit, where they disintegrated with the passing of ages. From the 10th Century writings of the German cleric Adam of Bremen we hear that there was a group of Christians in a place called Morvern (in Scotland) using de-fleshing funerary practices.¹⁹⁶

According to the Morvern rites the bodies of commoners were left exposed in the pastures or roadways, or in the case of nobility lashed to the trunks of trees to be eaten by birds. The corpses of the rich were plunged into the water, weighed down with a weighty piece of stone, tied about the neck by rope.¹⁹⁷ While the custom must have been sufficiently strange for him to make mention of it, he did not then proceed to condemn the Christians employing excarnation there.

The noticeably weird practice of corpse exposition was known in Ireland too. *'... there is an island in the sea west of Connacht (Aran island)... In this island human corpses are not buried and do not putrefy, but are placed in the open and remain without corruption. Here men see with some wonder and recognise their grandfathers, great-grandfathers, and great-great-great grandfathers and a long line of ancestors'*.¹⁹⁸ As for how they might have avoided rotting to nothingness we are left with three options. Either it was a miracle (the island was said to have been blessed by St Brendan), or the bodies had been mummified with waxen unguent and embalming fluids (an ancient Magian and Scythian custom), and lastly the story may be untrue. But against the latter proposition, why would Gerald of Wales bother to fabricate such a story? That gulls and other carrion birds did not lift the flesh from their generations-old remains is problematic, unless of course the corpse-ground was manned by keepers tasked with scaring them off.

Christianity's Greatest Controversy - Prelude to Genocide

Excarnation was probably known in Gaul and Britain from Celtic times, and, indeed, long before that. Throughout Europe and the Baltic zone, stretching back as far as 8,000 BC the de-fleshing or exposure of corpses was commonly practiced.¹⁹⁹ At first their families placed the disarticulated and often incomplete remains of the deceased under their living quarters, in company with horns and antlers belonging to oxen or deer, and also dog heads (bear in mind the sacred nature of these creatures to the Medean Magi).¹⁹⁹ According to Gimbutas it is exceedingly rare that *megalithic* inhumations of excarnated corpses contained a complete number of bones.¹⁹⁹ The remains are frequently missing their heads, or show signs that they had been decapitated, either before or after death. Often skulls are found separately, embellished with inlays of various materials such as amber. Here we find another possibly Magian parallel, for decapitation was the highest and sweetest form of penance that a person could undergo, since it was believed to remove the threat of damnation to the person concerned. It allowed them avoid the three-day punishment in the underworld and thus cross the Kinvat star bridge into heaven unimpeded.¹⁹⁹ But alas, we don't know the motives of the megalithic people, for lopping the heads off their dead.

Moreover the remains of carrion birds (deemed especially holy to the Magi) are found buried at many of these ancient places, birds such as ravens, the noble predator birds and, more especially, the magpie (whose warbling was regarded by the Magi as a potent weapon against demons). Interestingly the skeletons of large fish were found there also. This could be related to Magian thought, for the great tree that imparted life was protected against Ahriman and the demons by ten large fish. Why didn't they bury rams, cattle, sheep, seagulls, or pigs at these sites, we should ask? Is it a coincidence that the species of animals found buried in association with megalithic excarnation sites (with the exception of the fish) were those mentioned by the Magi as performing the defleshing of corpses?

The careful burial of these birds and animals in conjunction with the dislocated remains does not conform to Aryan Hindu notions concerning dogs and black birds,²⁰⁰ especially likely since these sites were pre-Indo-European. As we know the Vedic Aryans cremated their dead, and from the next two vedic passages, were none too keen to have their remains devoured by dogs or black birds.

'Prepare not our bodies for the dog, or the jackal; for the aliklatons, the vultures, and the black birds! Thy greedy insects, O Lord of the Cattle, and thy birds shall not get us to devour!' ²⁰¹

'Far from us shall go the jackals, evil omens, dogs; far shall go the mourning women who bewail misfortune with dishevelled hair!' ²⁰²

According to the late Professor Gimbutas the corpses of the megalithic era were informally presented in locations where vultures came down to feed on the cadaver. There are also the famed megalithic tombs of Britain; homes for jumbled defleshed skeletal material. Features of such sites include being roofed with a single rock slab, with a towering funnel rising above the chamber, and an eastwards facing corridor or wall opening. These bone repositories therefore resemble Magian 'Towers of Silence' or 'astodans' in important respects. An open wall section, especially on the eastern wall, was a structural modification common to many of the places excavated in Ireland. In a Magian context such a hole was seen as a crucial exit-point, a pathway to the Sun, for souls departing the death ground every dawn. So what we have here is a comparable description of a Magian death ground, a considerable distance from Iran.

When the Bronze Age Celts first arrived in the British Isles, Europe's closest land to the setting sun, they brought an elaborate dualistic ritual calendar, and a range of other customs. As the colonists worked their way inland they may have been shocked to find stonehenge and the seemingly eternal megalithic monuments that studded the British landscape. But we don't know this for sure. Nor do we know if they marvelled over their similarity to Magian excarnation grounds. What we do know is that these gargantuan constructions were erected millennia previously by unknown hands. If they were death grounds, they used different construction techniques to those preferred in Iran. Ireland has a hardy geology, well endowed with basalt, with which the ancients constructed the archaic pre-Celtic cult sites. Whereas in Iran the more permanent death grounds were made from mud bricks, or cut sandstone, and so are less likely to survive thousands of years of exposure to the elements and various invaders.

If the Irish megalithic constructions prove to be the handiwork of Magian engineers, then they are evidence of the oldest existing *dakhmas* in the world. One neolithic tomb site from Co. Kerry, Ireland, had corridors a mere 0.5 to 1.3 meters high, in other words accessible only when stooping low, or even barred from human passage.²⁰³ But dogs and birds would have had no such troubles getting in and out. It possessed three concentric passages arranged around a central pit area possessing accumulated charcoal and pieces of burned bone, potential evidence for a fire in which skeletal material was reduced to ash.²⁰³ It seems to have been open on the eastern wall.¹⁹⁴ Was this a Neolithic *astodan* in Ireland? The Celtic site at Navan Fort in Ireland (1st Century BC) must have taken a lot of effort to build, and yet it was covered over with limestone debris and turf, barely a few years after it was made. The structure was originally composed of concentric circles of upright wooden posts, with a large central pit that had a sloped ramp leading down to it. No charcoal remains were located at the pit, so it was not used for fire.²⁰⁴ Perhaps Navan Fort was not a temple, strictly speaking, but a '*dakhma*' death house, which was filled in by its builders once it had served

its usefulness.

The writings of Aenghus infer that Glendalough (in Ireland) once served not only as an important cemetery, but the most important one in the Western world.²⁰⁵ Considering the Magian-style customs found in Celtic Gaul and various regions of Europe, his comments may reveal that Glendalough was a major funerary center. For instance, Navan fort in Co. Armagh, Ireland is described as a royal cemetery,²⁰⁵ wherein resided the remains of royal personages and druids (ie; Magi).

A strange 6th Century AD tale from the *Gothic Wars* may have some bearing on this. Procopius mentions that Britons had a duty to row their boats to the continent nightly to pick up the souls of the dead and ferry them back to Britain.²⁰⁶ Despite inconsistencies which Procopius recorded regarding Britain, there may be an element of truth behind this particular account. Perhaps seamen carted the bodies of deceased Celts from druidic Gaul back to Magian *astodans* located in Britain proper, or in Ireland. Whether the tale can be considered factual is best left up to the reader.

Their many similarities to Magian funerary centers are either related or purely coincidental. If they are unrelated then no more need be said. But if a number of megalithic and Celtic sites (like Gavrinis, Newgrange, Navan Fort, Carrowkeel, Creevykeel, the Orkneys and Knowth) were *astodans*, then this would prove that Magian-style excarnation practices existed in Europe long before the accepted date for Zarathustra's period of religious influence. Under these circumstances the megalithic ossuaries may have been an ancient progenitor for the Magian excarnation culture, perhaps belonging to extremely primitive Magian communities living much farther west than we could ever have been expected, many millennia before Magianism is thought to have begun.

The arrival of the Aryan hordes into Europe, amongst whom were the so-called Kurgan people, has long been a topic of discussion. Since late last century they were viewed as a predominant cultural influence on early paganism in the West. Be that as it may, we have just traversed evidence for the existence of Magian (not shamanic) de-fleshing customs in Europe somewhat earlier than the Bronze Age. This indicates one of two things. Either there was a movement of Iranians and Magi onto the continent in the Late Paleolithic, or the megalithic excarnations of Old Europe predated Zoroastrianism, perhaps influencing the ascendancy of excarnation customs into Iran.

The Russian Academy of Sciences is belatedly cataloguing some 3,000 dolmens along the Black Sea coast in the Krasnodar region, and Caucasian foothills. Based on their current estimates they date to between 1,000 and 3,000 BC.²⁰⁷ Archaeologists there hope to document features common to these younger Caucasian megaliths, and the much older Western European constructions. Nevertheless the heart of Magian civilization predominantly centered around the Caspian and Iran (according to Persian religious texts), so I tend to

believe that it had always been located there. That Magianism originated in the West and later abandoned western Europe in favour of a shift to Iran appears to be an unsound theory. In spite of this it may be significant that the earliest Magian calendar suited the needs of a people who lived at far more northerly latitudes. Such a detail could be introduced into the argument.

Long after the Neolithic period had come to a close, in the mid 6th Century BC, people of the Danube region began organising special excarnation sites or death grounds, where the remains of their kinfolk were laid out for the birds. This change in their excarnation practice was a very late development, and occurred at a time when Indo-European culture was part of their daily lives. In assessing this information we find clues that the waves of invaders who came into Europe were Magian, or Indo-Europeans who had a certain Magian component, or Vedic Indo-Europeans who had adopted an unspecified number of Magian customs. In places like Ireland, Poland and Germany the archeological remains of bones or ashes were often accompanied by razors and (bone) scrapers,²⁰⁸ objects conceivably linked to the Central Asian practice of cutting meat from the corpse so that it can be handed to dogs, vultures and carrion birds, slice by slice. Present day Eurasian Buddhists still farewell their dead in precisely this way. Following the stripping of the corpse the bones are buried or cremated.

The comprehensive early medieval laws of Iceland, after the conversion of the vikings, contain provisions seemingly formulated to halt any and all instances of excarnation. If one were to kill a person *'he is to cover his corpse so that neither birds nor beasts may eat it'*, and if not *'the penalty is lesser outlawry'*.²⁰⁹ It may be difficult to prove specific instances of de-fleshing in Christian Iceland. Whensoever an Icelandic Church fell into a state of ruin, through calamity, it is believed they relocated all the skeletal material from within the church yard to the newly consecrated cemetery, wherever that may be.²¹⁰ Upon arrival the bones were placed in a mass grave, or distributed over a number of plots.²¹¹ This naturally presents problems for any archaeologist attempting to discover excarnated bones in Iceland, where bone piles are datable to the post-conversion era. That is because cemeteries are frequently jumbled masses of skeletal material, consistent with excarnation sites.

Some scholars have attributed medieval skeletons showing signs of prolonged exposure and dislocation prior to the interment of the bones, as indicating the transportation of dead friend's mortal remains back to their home or settlement. This would have been more prevalent amongst merchants, travellers and soldiers, but few others, and no doubt did occur among those groups. To illustrate this, if a person was to pass away some distance from home (such as during the Crusades, or on a long journey), the body might be boiled in a cauldron to remove the fleshy parts.²¹¹ The bones were gathered, and placed in a clean funeral cloth to be transported home, while the rest of their soft remains were buried at the

place where they died. Burying body parts, such as the heart, in different locations, was also present in western Europe, a custom which raised the ire of the clergy. Such disarticulation customs failed to gain the approval of Pope Boniface the VIII, who proceeded to invoke laws aimed at banning the practice of de-fleshing or embalming.²¹²

There were once a number of Christian charnel houses in Europe. At one site in Paris (the Church of the Holy Innocents) there was an ossuary, where piles of skeletal material stood piled up for all to see.²¹³ Surprisingly this was also a favourite meeting place for the locals. If such locations could be in any way linked with Magian de-fleshing in Europe, then the gatherings at the charnel houses inside some medieval churches would have been to perform prayers for the remembrance of the dead.

Much of the architecture and artwork of Europe during the high Middle Ages was exceedingly grim in nature. Almost exclusively they concentrated on the assault of demons dragging damned souls off to their Judgement at the hand of Christ and his angels, and thereafter an excruciating fate in the Abyss. Many items of exquisite monumental masonry created during the Middle Ages were very revealing, and help prove that Magianism was absolutely rampant within the nobility (the only people who could afford to commission such elaborate stonework), and perhaps even the general community. One 1400 AD tomb carving shows the body of the person interred there, riddled with worms, his face covered by toads.²¹⁴ One can only wonder what the stone mason was trying to tell us in this particular work. Obviously it was not the way one would wish to be remembered for eternity, and not typical of standard tomb imagery. What was standard though, was the representation of one or more dogs sitting at the feet of the deceased (a custom that appears very Magian). Another popular motif was that of a man hanging from a tree, as serpents gnawed away at its roots²¹⁵ (yet another Magian image; that of the holy tree under attack by Ahriman's reptiles).

A detailed bass relief at Rheims Cathedral clearly depicts clergy, royalty and other high born people being thrown into Hell's boiling cauldron.²¹⁶ This frank representation of a Church administered by Magi and 'heretics' was by no means concealed from the public by the Church. Evidently it must have been common knowledge in those days, and only in later centuries have we lost contact with the events of that time, largely by haywire inquisitorial censorship. Magian Christians evidently occupied very important posts within the medieval Church. One French Cardinal named Lagrange specifically requested that his body be dismembered and de-fleshed with a boning knife following his death in 1402 AD, so that his bones and flesh could be interred at separate locations.²¹⁷ He was most likely a Magian Christian operating among the Cardinals.

One would think that practitioners of primitive or alternative forms of Christianity had trouble keeping their identities a secret from the papal reformists, but then again they might

have been numerous and brazenly open about their true nature. By the time the Dominicans (the so-called 'Hounds of the Lord') set the wheels of the Inquisitions in full motion however, these covert Magi needed to be very discrete, or else they would almost certainly have gone up in flames if they remained 'impenitent'.

Were medieval Christian de-fleshing practices merely a manifestation of Magian customs that had not fully died away following their conversion, and which the Church tolerated only until the 15th Century? Or were they being steadily imported from the East? Only further archeological examination across the breadth of Europe is likely to answer these questions.

Accounts of medieval Christians practicing excarnation yield two main interpretations. Either these were a continuation of older pagan practices, which the Church was trying to phase out. Or it was a habit that resulted from the importation (or renewal) of covert Magianism within the Church. The time frame for the penetration of Magianism back into Europe could easily be established by a thorough analysis of tomb masonry and skeletal remains stretching back throughout the first 1,000 years of Church history.

Similarities between Magian and Christian sacraments and observances

BAPTISM, HOLY WATER AND PURIFICATION RITES

Magi believed more than a thousand things could make you unclean. To remedy this defilement of body and soul, various ceremonies were enacted to purify the body, the most important of which were ablutions. These purificatory washing ceremonies were the only things enabling a Magian to maintain their sanctity. Without recourse to them, a Magian remained physically and spiritually defiled. A major requirement of spiritual ablutions was, naturally, water. Magi used holy water for this purpose, normally drawn from a natural spring, especially one with reputed healing capabilities then consecrated by ritual incantations. For it was not so much the water that came from above, but that which welled from beneath the ground,²¹⁸ that the Magi considered holiest, nourishing, invigorating, salvific, and cleansing - it was the blood of the earth, which brought life to all things on the planet.

The circumstances under which ablutions had to take place were cited in the heavily Magianized *Vendidad*, which was a catalogue of sinful deeds, penance, ablutions, punishments and lashes of the whip, all rightly apportioned, and fit for the crime. Purification was required from contact with plagues, demons and spirits, or from black magic, evil thoughts, evil dreams, evil words spoken, curses, touching dead animal matter,

bloodshed, murder, oath-breaking, sexual depravity, having extinguished a fire, having been near a corpse, or a pregnant or menstrual woman, polluting the elements, or for the exorcism of demons. A penitent would simply wash themselves with a little water, or if they had been exceptionally sinful they might have to undergo the *Barashmun* rite, which necessitated the use of *gomez*. For instance, those who had been exposed to plague, or had perpetrated a death sin, would normally experience the onerous duty of a *gomez* washing.

PADYAB

The Magian *padyab* penitential rite demanded a ritual washing with spring water (known to the Magi in former times as *Zaothra*). A second rite of purification demanded the use of *gomez*, a mixture of water and bull or sheep urine, or *urine from one's closest kinsmen*.²¹⁹ Defiled belts, and footwear had to be washed in it and clothing soaked in the mixture of cow's urine and water before being left out to dry for some time. Only then could unclean items be rendered pure once more. A similar though different purification rite is found in the Indian *Puranas*.

'One should bathe in the urine of a cow, maintain himself with milk and move with the cows eating after they had eaten. It is known as govrata. One would become free from the sins in a month. He would attain the world of cows and reach heaven'.²²⁰

One can infer that urine was used by certain European pagans while washing themselves, and that their usage of urine was more Magian in nature than Hindu. St. Sturma observed communal bathing in Slavia as he was en-route to Mainz from Thuringia.²²¹ There he *'came upon a great number of (pagan) Slavs swimming in the river and washing themselves. When the ass on which he was riding saw their naked bodies he began to quiver with fear, and even the man of God could not bear the stench of them'*.²²¹ The strange thing is their unclothed bodies stank even after they had washed themselves. I believe this account is actually describing a communal *Nan* river-bathing session on a pagan ceremonial feast day, followed by the liberal use of *gomez* after emerging from the water. The folk in question were Slavic, though some could plausibly have been of mixed Bulgarian, Saxon or Scandinavian ethnicity.

So were German (Christian) claims that the Slavs stank like nothing you had ever smelt²²² really only mud-slinging? Or had they come across pious pagan Slavs who reeked of animal or human urine? The answer seems evident in the Russian language. From the few words beginning with *moch-*, we find that they mainly relate to the urinary function, such as *mocha* ('urine'), and yet there are two words *mochyoniy* ('steep' or 'soak') and *mochit'* ('to wet' 'to soak' or 'to steep').²²³ It seems a little incongruous to have words meaning 'urine' and 'steeping' emanating from the same root word. This suggests that urine served as a cleansing agent. Moreover the Slavic word 'to wash' *myti* or *miti* is related to the Lithuanian *maudyti* or the Latvian *maut*, which are connected with the Old Indian *mutram* or Avestan *mutram*

both of which mean 'filth or dirt'.²²⁴ These are apparently also connected with the Irish word *mum* ('urine').

The *Primary Chronicle* talked of Bulgars drinking down, or washing themselves with moistened excrement.²²⁵ If accurate such an inclusion might describe Bulgars washing in *gomez*, or if excrement is taken to mean faeces it may describe a defilement ceremony of the sort perpetrated by black wizards.

Until comparatively recent times, in distant Scotland (especially at *Morvern* and *Breadalbane*) and even Russia, there is a belief in the curative effects of urine.²²⁶ In Scotland it was believed that urine bestowed protection upon those things washed by it; it was used as a benediction for plough cattle or, as in Russia, to heal the sick. Clearly urine was used to wash things in northern Britain, an area formerly controlled by Norse invaders and colonists. Moreover they also believed urine caused much offense to the fairies.²²⁷ The Norsemen in Iceland used to cleanse their garments in diluted cow's urine, which had been deliberately collected up from the cattle, and contained in specially stored buckets.²²⁸ Comparatively modern examples do exist. As recently as last century, the womenfolk of Yorkshire reportedly used the contents of chamber pots to wash their hair and faces.²²⁹

In Eastern Europe one's pagan dualistic persuasion determined what sorts of behaviour were appropriate or inappropriate. Prussians preferred to wear the sort of cloth more favoured by their respective gods, some linen, others wool.²³⁰ For some Prussians it was improper to ride a white horse, whereas others considered it bad to mount a black one. Likewise '*Some Prussians, in honour of their gods, bathe daily; others never*'.²³⁰ Here washing or staying filthy were determined by one's religious persuasion, and, in this particular instance, I believe suggestive of white cleanliness, black filthiness, or Magian waterless washing.

Before the advent of later *nan* bathing, Magians would not directly wash in natural water sources. Instead the Magi (and Scythians) exfoliated with incensed mud packs, or were made clean in sauna-like bath houses that leached impurities from their skin pores. The dirt could then be wiped off, and did not provide a direct source of contamination for water bodies like rivers, ponds and so forth.

Bath houses were important locations for the performance of bodily cleansing in Eastern Europe. In the *Kalevala* the Finns are portrayed as having them. In the *Primary Chronicle*, pagan Russians are described as dousing themselves with an unspecified liquid and ferociously whipping themselves with a bundle of birch switches inside their bath houses. The latter devotion resembles Magian and, more particularly, Mithraic penitential bathing.

It is noteworthy that medieval pagan Rus' bath houses vaguely resembled Herodotus' description of Scythian hemp tents, but were of more permanent construction. In both instances water was poured onto red hot stones to produce copious amounts of steam, which filled the bath-house's interior. Though pagan Russians grew hemp, we do not know

if they continued the Scythian custom of throwing hemp seeds onto the hot stones, allowing them to get 'stoned' while they bathed. The Scythian custom of 'skull cups' was still extant in medieval Rus', why not bath house hemp sessions?

The Irish had sweat baths too, reminiscent of Turkish baths,²³¹ which enabled villagers to cleanse themselves.

NAN

The *nan* was a ritual bath during which a newly born child was cleansed of its impurities and dressed in its sacred white shirt. It was conceptually similar to the ablutions which Hindus take in the Ganges River, to purify themselves from sins and other bodily impurities.

At no point was the *nan* purification rite mentioned as having been practiced by Magians within the Magian texts, and so we must question its original acceptability in the Magian religion. Around the time of Christ, Strabo shed some light on their bathing practices, and it did not include bathing in bodies of water.

*'For the Persians neither urinate, nor wash themselves, in a river; nor yet bathe therein or cast therein anything dead or any other thing that is considered unclean.'*²³²

This is of course true of many early Magians, but in later times, under Hindu and Buddhist influences, the Parsee exiles residing in India began to take ritual baths. A date for this acquisition is unknown, nor do we know how widespread the custom became among the Magians living in Eastern Europe, China or deepest Eurasia. As far as Ibn Fadlan knew, the Slavs washed stark naked, both males and females together.²³³ But there was to be no lascivious skinny-dipping. Any incidents of promiscuous intercourse were punishable by execution, the offenders being slit in half.²³³ Whether Russian river bathing was related to the *nan* is unclear, though I would say their custom is closer to the way of the Hindu than the traditional Magian. Incidents where Slavs bathed in a river may have been rituals dedicated to Perun, the thunder god whose names and functions seem derived from the Hindu Daeva Indra. By bathing during the first thunder storm of the year, a Russian was said to be fortified against the affliction of diseases.²³⁴

BARESHNUM

One of the most gruelling purification rites was the *bareshnum*. This rite had two major variants, one a more lavish affair performed at a *bareshnum* ground, the other a vital and extremely powerful heathen baptism. The latter form was a pagan baptism of the forehead, which had to be performed following the birth of a child using consecrated water. This specially blessed pagan holy water was normally sprinkled over the brow, as stated in the following quotations.

Christianity's Greatest Controversy - Prelude to Genocide

*'In revelation it says, if any one who has not performed the Bareshnum shall die, the demons make him as though he were a corpse kept one month in the hot season. And, when the soul arrives at the head of the Kirtvat bridge, the archangels and angels complain of the stench of that soul, and are not able to make up its account and reckoning. It remains at the Kirtvat bridge and is not able to pass; it experiences much repentance and has no advantage from it.'*²³⁵

*'If it be necessary for anyone to perform the Bareshnum of the head, and he be able to do it, but does not do it, if he performs the ceremonial ablution of the head a thousand times, it does not become pure from that pollution...it does not become pure through any other thing except through the liquid consecrated by the religious formula.'*²³⁶

The *bareshnum*²³⁷ ceremony took place in an open field with relatively dry ground, and devoid of trees. Basically the site where it took place was made from a series of nine holes (2-4 fingers deep) dug in a straight line, in groups of three. Water and *gomez* were placed in various holes. Each group of holes was separated from the others by a gap of nine feet. The gap between each group was traversed by walking across a series of stones which were properly aligned and set in the ground. The groups of holes were surrounded by a total of twelve furrows which had been gouged from the earth using an iron blade, perhaps a sword or a plough. Over a period of nine nights the penitent underwent an arduous set of ablutions which entailed the washing of one's body and clothing with water (in the first set of three holes) and *gomez* (in the second and third set of three holes). From outside the furrows, the cleanser (see the *True History of Wizards and Witches*) reached into the holes with a spoon on the end of a lengthy stick, and sprinkled the person with water or *gomez*. The penitent progressed to each hole walking the series of stepping stones already mentioned. Also connected with this was the *magh*, or stone ablution seat, upon which the defiled person sat or crouched while the cleanser went about his work, pouring water and *gomez* over the individual. On each of the nine penitential days the person, and the clothes they wore at the time of the offense, was repeatedly washed. In a more recent form of *bareshnum* ground, the holes were filled with standing stones instead of water and *gomez*. The repentant sinner sat crouched on these stones as the magus cleanser washed away his sins.²³⁸

Similarities between pagan and Christian penitential ablutions have long been commented upon by Protestants, though in truth their usages did differ in some respects. The earliest Christians performed baptisms using river and holy water, though these were not necessarily similar to Magian exorcisms, whose use of pagan holy water was very elaborate indeed.

The Roman Catholic custom of pouring consecrated water across the baby's forehead is ever so remotely paralleled in the Zoroastrian head baptism at birth. In both cases it was believed to be the best form of baptism.

Christianity's Greatest Controversy - Prelude to Genocide

Church teaching stressed that baptism was an essential rite, allowing one to proceed into the highest heaven after death. At the moment of baptism the baptisee entered into union or fellowship with God, their first step in life's journey towards heaven. All that was left was to remain in that union. Adults undergoing conversion (catechumens) and children who had reached the age of reason verbally confirmed their faith at this time. Each person joining the Church received a spiritual parent or friend, to aid them materially and spiritually wherever possible in times of misfortune. This special person usually took part in the ceremony, holding the neophyte's baptismal candle. *All persons present verbally reaffirmed their baptismal vows to renounce Satan at every available opportunity.*

In Eastern Christendom people were sacramentally joined to the Church at birth through the reception of three rites in one. Baptism (the washing away of sins by means of a triple, full-immersion in water), was followed by the consecration and sealing of the soul with the oil of Chrism (blessed by a bishop), otherwise known as confirmation. This was the 'sacramental fire', the anointing of the Holy Spirit. All the senses and main body parts were crossed with the oil. Lastly, the newborn child, or neophyte was dressed in a white garment of purity and received the Eucharistic bread for the first time.

During the Middle Ages a Roman baptismal celebration differed from the Eastern rites since baptism, communion and confirmation were held separately as three distinct sacraments. Baptism was by full immersion or, more commonly, by pouring blessed water upon the forehead.

Despite conceptual similarities between Christian and Magian ablution rituals, there were significant points of difference. For example, no Christian priest would recommend mixing bull's urine with holy water, or command women to drink neat bull's urine at the time of menstruation.

Striving to highlight differences between Christian and pagan sacramental washings, the Church condemned otherwise heathen water rituals as they encountered them around the countryside.

'... all who shall adore a stone, spring or other creature of God, incur the charge of idolatry, it has come to our ears, we grieve to say, from the report of many credible witnesses ... that many of our subjects are in large numbers visiting a certain well and stone ... where with genuflections and offerings they, without the authority of the Church, wrongfully worship the said stone and well, whereby committing idolatry ... they take away with them the mud of the same and treat and keep it as a relic to the grave peril of their souls'.²³⁹

Such was the dressing down meted out to parishioners by the Bishop of Hereford in the year 1404 AD. These situations are difficult to assess, for the crux of the issue is one's intentions and interior disposition. Is worship or veneration being offered to the place or

object of cult significance? These two motivations can easily be confused by onlookers. There are sufficient examples where both Jews and pagans congregated at holy springs. Jesus no less, was baptized in the water of the river Jordan. By applying Christian fundamentalist thought to the matter, one could claim that John the Baptist's baptismal practice of using river water was pagan, considering that pagans also washed in river water to gain spiritual purity. As it stands there was a holy pool outside Jerusalem's sheep gate called *Bethzatha*. It was not situated among the Jewish ritual baths found inside the city, probably reserved from the use of pagans and incurable outcasts. Those who bathed there could be healed by the water, and it was here that Christ performed stupendous healings. Subsequent archaeological examination of the site, covered by several porched areas in antiquity, reveals it to be a healing temple dedicated to Asclepius, a deified Egyptian priest presiding, as he did in life, over medical cures. Whether in Europe or Asia, pagans were also healed by holy springs and pools. As if frequenting an Egyptian temple isn't intriguing enough, Jesus cured a congenitally blind man by mixing his spit with dirt and rubbing it into the patient's eyes. The very same cure was once performed by the pharaohs. Does that make the Christian or Jewish waters of healing pagan in nature?

In Solomon's temple there was a bronze water tank mounted on a dozen bulls. Then there were ten bronze carts (with chariot-style wheels), incense burners, bowls, panels bearing images of lions, bulls, sphinxine winged creatures and spirals. Similar temple descriptions are contained in the ancient Hindu texts, the *Agni Purana*. The day Solomon's temple was consecrated to the God of Israel some 120,000 sheep were sacrificed, not to mention more than 20,000 head of cattle. These sort of figures would do justice to any of the sacrificial passages mentioned in the Magian texts, the ground awash with blood. All the while the smoke of the fat and grain offerings billowed from the fires. But does this make the Jewish temple pagan? Succinctly, the Jews were little different from the surrounding Egyptians, Magians, Babylonians and Northern pagans in certain modes of religious expression, or when it came to the overall appearance of their temple interiors. Archaeologically, the sorts of artifacts described in the first *Book of Kings* ((OT) *1 Kings*) can be found in a number of locations, spread from the Near East, through to Bronze Age Northern Europe. Some of these effigies clearly fall into the category of graven or at least cast images, and yet, when viewed in the light of Mosaic law they were not seen as the product of idolatry in their day. If one had unleashed Reformation-period Protestant fundamentalist Christians or medieval iconoclasts inside Solomon's temple they would have torn it apart, in probably the same way that they destroyed images of St Mary, Jesus and many other saints. The point is this; there is a very real difference between worshiping a carved object, and adorning a place of worship with sacred images, or venerating and celebrating the sanctity residing behind such images.

Even so there is every reason to accept that pagan water-worship had lived on into the Christian era. Even on the eve of the 21st Century, 'Aryan' holy wells, springs, tanks and rivers are still a part of quotidian life on the Indian Sub-continent. Liberation from physical and mental infirmities can be achieved by visiting these holy wells, observing the ancient lore attached to the place, and tossing a coin or two in.²³¹ People expect to be healed.²⁴⁰

Due to the arid nature of Iran and India, it is perfectly understandable that they had a greater than usual respect for water and the life it is capable of nurturing in the parched earth. But water-worship in Britain and Ireland is a wholly different proposition. The lands there are well and truly inundated with rainwater year round, to saturation point. The reverence for water once displayed by the ancient Celts and Britons can only be attributable to its spiritual properties, and certainly not because of an acute shortage of running water. Archaeologically it can be proven that the pagan Celts made frequent offerings at these wells; weapons, armor, money, torques, arm-rings.²⁴¹ Wells were able to impart prophetic knowledge, remedies for ailments and injuries, and bestow gifts of fertility.²⁴² Ill stock could be healed with holy water too; one only had to call on the proper saint.²³⁴ At Abergele though, a horse had to be slain if one wanted to ensure the utmost efficacy of the water's healing powers.²⁴³ Here a pagan rite is additionally performed, a sacrifice conceptually similar to the Hindu *Asvamedha*.

Relics were sometimes vital to unlocking the powers of the holy wells. One Irish relic illustrates this. The most famous relic of St Teilo, a 6th Century AD bishop at Llandaff, was his skull.²⁴⁴ It was able to cure a wide range of malaises if water from St Teilo's well was imbibed from his skull.²⁴⁴ The full rite would only ever be efficacious if it was officiated by a member of the Melchior family, who since time immemorial had acted as custodians for the relic.²⁴⁴ If they did not dip his skull into the water, bring it up and give it to the sufferer, no results could be expected.²⁴⁴ The Melchior family bloodline has long since passed away, so too the well which is no longer frequented, and the skull which was sold for less than \$100.²⁴⁴ I cannot resist adding that the name Melchior was the same as that used by one of the Three Wise magus Kings. Traditionally the cult of skull libations in pagan Britain and Ireland was interrelated with the business of '*Kings, heroes and ancestors*'.²⁴⁴ By the mere act of quaffing holy well-water from the relic-like bones, one took into their body the powers of those whose head they drank from.²⁴⁵ Strictly speaking though, Wales seems to have been more deeply immersed in the practice than their neighbors to the North and West.²⁴⁵

CONFESSION

Like the Christians of the apostolic era, Zoroastrians also believed in two very different varieties of sin, both of which had enormous implications for the soul of a trespasser, and one of which could only ever be expiated by the renunciation of the sin during the Zoroastrian *patet* confession ceremony. In *Shayast la Shayast VIII*, these were termed *Hamenal*

(sins that do not lead to death) and *Margagan* (sins that lead to death). And what should we find in (NT) 1 John 5: 16-17 but none other than official Biblical reference to the existence of death sins. As in the pagan world, the Church considered that death sins catalysed our separation from the spiritual God. They could only ever occur under circumstances when the sinner had chosen to undertake the act knowing full well that in doing so, he or she had willingly chosen to side with evil over good. This kind of sin was all the more culpable because it injured the Holy Spirit of God, fracturing unity with the Creator through rebellion against him, and would one day cause the person to plummet into a foreboding hell unless they tipped the weighing scales of the judgement to the side of good by openly confessing and more importantly rejecting the nature of that sin. And therein lies the importance of the crucial utterance that was to conclude a formal confession in both the pagan and Christian world; the promise that the person would not sin again. Only then could the person right the balance of the scale which leans closer to the side of damnation. Upon passing from this world to the next, one's soul could anticipate a full and complete reward. For the Magi expected;

*'heaven and the various grades of position and reward of the righteous, according to their worthiness through the practice of good works; the most downward and worst of places, hell; and the place of punishment of the wicked, according to their sin'*²⁴⁶

While 1 John 5:16 recommended that people pray to God on behalf of a brother who had committed a sin that didn't lead to death, he sternly advised people against praying to God on behalf of one who had perpetrated a death sin. This can be compared with *Shayast la Shayast VIII* which states that offering prayers to God on behalf of mortal sinners was the equivalent of devil-worship!

During their condemnation of black witches, the Inquisitors demanded a formal confession of guilt. If there was no confession, there was no forgiveness, because the obstinacy and the stain and the fraction and the alienation of the transgression against God remained, thus leaving them in an already judged condition. The alienation occurred not because of God choosing to abandon man, but man's willful inclination to abandon God. *The penalty was especially grave when the violator was a teacher of the law.* In Zoroastrianism and Church rites of confession, the bonds of *mortal sin* (a Roman Catholic/Zoroastrian term) were wiped away after confession, *but only once the person had placed him/herself at the disposal of a priest to perform penance or even a quest.* Could it be a coincidence that in (NT) 1 John 1: 8, God's forgiveness of human sin was also linked with oral confession, a confession the Church requires be made before one of the apostles (or their earthly successors), who alone were empowered to loosen the sin?

Christianity's Greatest Controversy - Prelude to Genocide

PATET

The Magi professed that sinners should avail themselves of the *patet*, a penitential ceremony requiring the oral confession and renunciation of serious sins. Those guilty of a *death sin* (*Marg-argan*) had to utter the *patet* in the presence of a *dastur* (the Magian equivalent of a Christian bishop). He heard the confession of their wickedness, and gave absolution for whatever sins they had honestly admitted to. As you will soon see, the power to forgive sins, through a rite of confession, was the domain of bishops within the Christian world, or to parish priests, but only if they had been specially commissioned as confessors.

At the completion of the *patet* rite the penitent solemnly vowed to avoid sinning again. *Patet* was strictly a form of spiritual cleansing. In no way did it obviate the need to undergo physical punishment for their sin in this world. It merely prepared the soul for its reunification with God in heaven. Full forgiveness was not complete until penitents had placed themselves at the disposal of a magus, to perform a physical penance of the magus' choice. Without this, the person could expect to undergo lengthy excruciating purgation during their three days in the underworld. Some sins were inextinguishable, meaning that although a soul might be destined to reach heaven, the punishment attached to the more heinous classes of sin could not be in any way negated in the next world. As heavy as these burdens may have seemed to the faithful, the Magi taught them:

'It is not desirable for any one that he should become hopeless of the pity and forgiveness of Ahura Mazda, and fix his heart outwardly on this'.²⁴⁷

For this reason the high priests, the *dasturs*, provided an avenue of forgiveness for sinners, acting on the creator's behalf. *The Vendidad* (especially *Fargard VIII: 29*) explains the *patet*'s efficacy in extinguishing wrongdoing, and *Shayast La Shayast VIII* expounds its brilliance in the renunciation and atonement of *death sins* (especially crimes against 'good' life and the generative act).

While the great demon was the sole cause of mortal destruction, he might also destroy our souls if our bad works gave him power. Good works helped provide protection against punishment in the afterlife. Through them, ablutions and varied penances came 'the preservation of all good creations from every evil'.

SAGES, THE WISE MEN - WHITE MAGIAN CONFESSORS

'the wise and the ancients say that when a man becomes fifteen years of age it is necessary that he takes one of the angels as his own protection (ie; a particular guardian angel), that he takes one of the wise as his own sage, and that he takes one of the high-priests and officiating priests as his own high-priest. So that, if, any time, a bereavement approaches, he may beg a favour from the archangels, in order that it may furnish an escape from that bereavement'.

Christianity's Greatest Controversy - Prelude to Genocide

And, any time any affair comes forward, and he has to have opinion and advice, he holds a consultation with that sage, while the sage tells him his opinion. And, if any question as to proper and improper comes forward, he speaks with that high-priest, so that he may tell him in reply. When the instructions of these three persons are brought to pass, carrying out the commands of the sacred being is accomplished. Especially the instructions of the high-priests, because their satisfaction is connected with the satisfaction of the sacred being; and the high-priests possess so much dignity in the presence of the sacred being, the good and propitious, that they are quite able to forgive any trivial one of the sins of mankind, and Hormazd (Ahura Mazda), the good and propitious, quickly forgives that sin for the high-priest. Therefore carrying out the commands of the high-priests becomes incumbent on every one; and the fulfilment of this maxim is better than that of a whole assemblage of maxims'.²⁴⁸

Besides the *patet*, other avenues of penitential sacrifice existed, allowing white Magian families to nullify temporal suffering for specific sins in the next world.

1. The giving of charitable alms to the poor and needy.
2. The performance of works and deeds in the service of others.
3. The offering up of prayers to God was also very high on the list.
4. The sacrifice of personal 'honourable wealth' with a value comparable to the magnitude of the sin committed by the penitent.
5. Submitting oneself to a magus to be flogged with the whip / scourge.
6. Turning oneself over to a magus to be beheaded and sometimes flayed.

THE CHRISTIAN SACRAMENT OF REPENTANCE

Jesus came into the world for the remission of sins;

'If we say that we have no sin, we deceive ourselves, and there is no truth in us. But if we confess our sins to God, (then) he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing. If we say that we have not sinned, we make a liar of God, and his word is not in us'.²⁴⁹

'It was late that Sunday evening, and the disciples (ie; the apostles) were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. 'Peace be with you,' he said. After saying this, he showed them his hands and his side (which bore the wounds which had killed him before he arose from death). The disciples were filled with joy at seeing the Lord (they thought he was dead and gone forever). Jesus said to them again, 'Peace be with you. As the Father sent me, so I send you'.²⁵⁰

Christianity's Greatest Controversy - Prelude to Genocide

Then he breathed on them and said, 'Receive the Holy Spirit. If you forgive people's sins they are forgiven; If you do not forgive them, they are not forgiven'.

What the book of John the Evangelist speaks of here is a precise moment in time, when Jesus gave to his disciples the ability to forgive sins on his behalf. He didn't give it to just anybody, but to his disciples, the apostles.

In Rome and the East, the spoken confession of each major sin was commanded by the Church, although in the Nestorian church, only heretical felons needed to submit to this sacrament. The power to erase the punishment attached to someone's sins could not reside within man alone, and was the exclusive prerogative of God. To this end the Church believed its ministers were tasked with carrying out the mission of forgiving sin in the world, by acting as Christ's special helpers in this matter.²⁴⁵ Each successive generation of bishops passed on to the next this same charism of the Holy Spirit granted them by Christ. Parish priests took Christ's spiritual cleansing out into the world only once a bishop had passed this gift on to them; the office of Confessor. In truth however, no priest had the right to conduct the sacrament of confession without being deputized as a confessor by his bishop. Therefore the sacrament of confession²⁵¹ obtained the forgiveness of one's sins, via an ordained and suitably empowered Church minister (through the power of the Holy Spirit), who was able to bind and loosen the sins from the person's soul. The bishops of the Roman Catholic Church regarded themselves as the principle dispensers of this gift (due to their belief that St Peter founded their Holy See, and personally ordained their stream of bishops), and that those portions of the Church that were no longer doctrinally united with the Bishop of Rome (later called Pope), no longer had the power or divine authority to carry out this task. This claim was based on (NT) Matthew 16: 13-19;

'When Jesus came into the coasts of Casesarea Phillipi (where Eusebius would later be bishop), he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter (St Peter) answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven'.

Christianity's Greatest Controversy - Prelude to Heresy

If we are to believe the historical accounts of the Church historian Eusebius, it would appear that there was a pan-Christian belief in the authority of the Bishop of Rome, but the other Holy Sees, once they had eventually broken off ties with Rome, no longer subscribed to this view. The Holy See of Constantinople considered that they too shared in the right to send forth confessors, since their city was the New Rome that Emperor Constantine had built. Thus it seemed that there were two Romes, one in the East and one in the West. Just who and where the authority to forgive sin resided, and who had the right to bind and loosen the flock through Church edicts (which would be honored in heaven) was the main thing that the fragmented Church squabbled over. During the Eastern Christian rite of confession (which the Russians called *Isposved'*), the sinner walked before the priest who stood openly beside the person directly in front of the Gospel and the Cross. The *sovyashchennik* (priest) recited a prayer, urging the person to confess everything openly. The Christian off-loaded every sin that could be honestly remembered, *nothing major was to be hidden*. Upon completion of the rite, the priest granted absolution and placed his stole upon the person's head as he did so. Thereafter the penitent was required to carry out an act of self-humiliation, normally in private, but perhaps even in public. These acts of penance, or deep contrition, could range from self denial (food, water, sleep, clothing), to severe penitence (self scourging, hair shirts, shaving of the head). It was customary for all Christians, as Christ mentioned, to fast (ie; to renounce or say no to the very things that the body craves for).

The Church has always taught that the 'Seven Deadly Sins' of Wrath, Greed, Lust, Avarice, Gluttony, Pride, and Envy were the root of all evil, and punishable in the afterlife. By no small coincidence this view is close to that of the white Magi, who saw each of these major sins not only as a shortcoming, but as archdemons;

'The reply of Ahura Mazda to them was thus: 'You rush out, astute in evil, to the extremity of that horrible gloom; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought, as well as Lust the destroyer, and also Greed the well accumulating resides, and where, moreover, Indra, the Slayer is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress, and first confines their thoughts'.²⁵²

'You are mankind, neither for Greed, nor for Envy, do you throw away the warm entrails, nor do thou throw them away warm on account of custom, now you slay for slaughtering (to provide food), so that thus it may be beneficial for you and your servant'.²⁵³

Magians regarded gluttony as a very great sin, and as spokesmen for a simple agricultural society this is to be expected. They taught that a person was only entitled to as much food as they had earned by the sweat of their brow in the fields. Overeating was

therefore a form of theft from those who had legitimately earned the right to eat the food which they grew. Those who were fat in this world would be skinny in the next, and conversely those who refrained from gluttony, and the malnourished, became robust and strong in the next world.

INDULGENCES

Indulgences, that is, spiritual reprieves, resulted from the performance of good works and prayers. These helped right the scales of justice in one's favour on Judgement Day, by diminishing the spiritual contamination of past sins.

Whether Christian or Magian in origin, indulgences diminished the horrors of the fiery purgation. In the Roman Catholic 'Treasury of Saints' we find formal indulgences (reprieves) attached to given acts once they were performed in this world, which were supposed to lessen the amount of time spent in the purgatorial blaze by a given amount. While this could conceivably include the giving of money as alms to the poor, Christianity has never endorsed handing money over to a priest in payment for the expiation of a given sin.

Sin payments have never officially belonged to the Church, and yet it was this 'grave heresy' which raised its head during the Middle Ages. In the Christian world the act became known as simony, so-named after Simon Magus the Samaritan.²⁵⁴ The dramatic emergence of medieval European simony seems linked to an influx of white Magian-Christians immigrating from the East (and maybe even from the north), practicing the Zoroastrian custom of paying a magus penitential monies to alleviate suffering in the next world. These the archangel of Justice Rashnu added to the good weighing pan, thereby lessening the weight of sins on the other side of the balance of divine justice. Here a weight of money cancelled a weight of sin.

The Magi had their own price list of forgiveness. *Vendidad* prescribed that each wrongdoing be relegated to a certain class of sin, according to its severity. Atonement for each was achieved by a certain number of strokes of the scourge and whip. These blows could be mitigated by paying silver dirhems (Persian and Arabic) in lieu. The classes were as follows, and the price legalistically allotted to each indicative of the seriousness of the acts in that particular sin class. *Farman* sin - 3 dirhems; *Sroshokaranam* sin - 1.5 dirhems; *Agerept* sin - 132 dirhems; *Atwirist* sin - 132 dirhems; *Aredus* sin - 120 dirhems; *Khor* sin - 240 dirhems; *Bazai* sin - 360 dirhems; *Yat* sin - 720 dirhems; *Tawshur* sin - 1,200 dirhems.

This may account for why pagan Slavs and other Europeans loved silver coins during the Middle Ages, particularly dirhems. Silver coins were good to gain exoneration, but some might have felt that dirhems were the best, simply because it was the precise denomination mentioned in later Iranian scripture. Dirhems found throughout Europe are frequently of a type struck before the advent of Islam, during Zoroastrian times. Consequently they were

probably associated with exculpation in the old faith (see the *True History of Wizards and Witches*).

Penitential scourgings were yet another vestige of the old spiritual obligations, to make a profound revival during the medieval Christian era. The flagellant movement, first appeared on the Italian mainland during the earliest years of the 11th Century AD, and during the 13th Century AD spread roughly simultaneously throughout the Holy Roman Empire and the Lowlands, in the form of the so-called 'Brotherhood of Flagellants'.²⁵³ The travelling pilgrim penitents (who wore a standard uniform of a long white skirt, perhaps even an apron tied around the waist) gathered in circular fashion around a central figure called the 'Master of the Pilgrimage', who undertook the scourging of sinners.²⁵⁴ Following the beating administered by their master, the penitents proceeded to mercilessly flog themselves with their own scourges.²⁵⁵ The secondary self-scourging was probably a form of penance which followed the primary whipping performed by the master, and which might have been imposed upon each of the atonees by this figurehead. This behaviour is reminiscent of the two forms of whipping prescribed by the Magian *Vendidad* for each given crime. Interestingly, the mere presence of a Christian priest (or a woman) inside one of these circle gatherings was believed to wipe out the spiritual merits obtained by whatever scourgings had occurred up until the time of the priest's arrival.²⁵⁶ The required quantity of floggings had to begin again from scratch, even despite the large number strokes already received until that point, or the severity of the torn, bruised and shredded state of their backs.²⁵⁷ Whenever these bands came to a new place, they drew large crowds of onlookers who hailed them as heroes, and gave them funds and alms in support of their cause.²⁵⁸ In short they were deeply loved by the people, at all levels of society. If the flagellant ringleaders were Magians or Magian-Christians, then these accounts are indicative that the white Magi held very great sway over the populaces of numerous medieval countries, and that the papacy (and its version of the apostolic faith) was far from being the high and mighty apparatus of the Middle Ages (as is commonly portrayed). It was simply treading water in its battle against the Old Faith, trying desperately to keep its head above water. This may explain why the flagellants, and the miracle workers and prophets reputed to be integral members of the group, were banned by the papacy in 1349 AD as heretical. The most senior figures in the brotherhood were executed by immolation at the stake at Breslau,²⁵⁹ thus hastening the sect's demise across a number of nations.

As you will later read, outbreaks of simony in medieval Europe, were invariably indicative of a thriving Magian or Magian-Christian presence. Despite being dedicated to the concept of simony, the treatise *On Simoniacs* fails to condemn a 'small gift' of 50,000 gold solidii offered up in honour of the deceased Pope Leo IX.²⁶⁰ The means by which the money was given was important, as also whether it was handed to an ordained clergyman in

payment for the performance of a religious service, or the buying of holy office. In this instance it is stated that the 50,000 is surrendered to the departed Leo in the hope that the former pope would pray to God on the giver's behalf, to obtain divine intercession and forgiveness!²⁵⁷ Clearly this 'small gift' was given as a payment for a spiritual gift, expiation of past sins.²⁵⁷ It therefore seems to have been simony, but we cannot confirm this because the text does not extrapolate upon how this money was to be transferred to the sainted pope. Perhaps the coins were given to the poor, in which case such a gift would be not only acceptable, but highly commendable. Perhaps it was used to finance the building of shrines and churches, another equally praiseworthy act insofar as the Church was concerned.

PRAYER SESSIONS

Five regulated prayer watches existed in Zoroastrianism and the early Church. By the Middle Ages however, the Church timetable had become marginally more complex.

Magian daily prayer sessions (Gahs) were duly attended by magus priests who prayed before the holy fire and fed it with the sacred woods and incense, on an around-the-clock basis. As soon as one shift of Magi finished, the next group took over from them, ensuring that the holy fire was never unattended. At such gatherings Magian pagans used prayer beads for the repetition of the *Yasts* (lengthy prayer formulas), reciting them over and over as they worshiped Ahura Mazda, *Sraosha*, the *fravashis* and angels.

Gah Havan	6am-10am	Gah Rapithvin	10am-3pm
Gah Uziren	3pm-6pm	Gah Aiwisruthrima	6pm-12pm
Gah Ushahin	12pm-6am		

Comparable organizational features appear in a Christian context. Christian prayer vigils were frequented by priests, monks, nuns and parishioners. In the Latin Church the prayer watches were known by the following terms; *Prime* (6 am), *Matins* (7 am), *Tere* (9 am), *Sex* (noon), *None* (3 pm), *Vespers* (6 pm), *Compline* (9 pm), and *Nocturn* (midnight).

From the 1200's Christians used the rosary or a prayer string, only it carried the official title the '*holy* rosary', perhaps indicating that there may have been other kinds of prayer beads in use in Europe, chaplets deemed unholy by the Church authorities. Mention is made in the Bible of the need for Christians to avoid praying repetitiously like the pagans. Clearly the exact form of rambling prayers recited differed immensely between the Christians (prayers for the intercession of Christ and St Mary) and the pagans (prayers of *worship* offered to the *fravashis*).

The holy rosary is a string of Catholic prayer beads so-called because the beads were likened unto roses. By means of this chaplet, prayers such as the 'Our Father' and 'Hail Mary' were offered up to Christ, asking not only for his intercession, but that of the Virgin Mary, as the person meditated on the life and sufferings of Christ. It had clear applications

when parishioners were reciting the penances designated by their confessor (which they would have to count), or for gaining divine indulgences against time they would have to spend in purgatory. According to legend they are believed to have first entered use during the 1200's AD, through the efforts of St Dominic, but strangely, they were never depicted in art from that era. From a couple of paintings dating to the 1400's we know that they were made from glass beads (termed paternosters ie; Our Fathers) - five groups of 10 small beads, each separated by a large one. A cross was not suspended from the bottom of the chaplet as it is nowadays, leaving them resembling bead necklaces.²⁵⁸

Although pronounced holy through a series of papal decrees (the earliest being 1495 AD), the first origins of the rosary (or the 'holy rosary' to be more precise) are ultimately unknown.²⁵⁸ It may go back for some time however, since the Orthodox churches use knotted prayer strings also. If the rosary was merely a 12th Century AD Roman Catholic invention, I think it unlikely that Orthodox believers borrowed a Catholic custom during the age of schism if they felt that it was a borderline or unacceptable practice. Considering that Rome and Constantinople went their separate ways in 1054 AD, it seems the custom might be traceable to before that date, some 500 years before the decree of endorsement.

Other types of chaplets can still be found in Asia and the Islamic East, where Muslims, Hindus and Buddhists continue to use prayer beads. In this part of the world Magian, Hindu, Buddhist and Chaldean chaplets were counteracted by the introduction of Islamic prayer beads. This being the case it is likely that the papacy decided to introduce its own Catholic chaplet to aid the process of converting Magian European pagans, by diverting their prayers away from the worship of the *yazatas* (which were praised using repetitious formulas), and directing the Magians towards a more Catholic understanding of the Gospel, in particular Rome's view of the Virgin Mary, and the nature of Christ's immaculate conception. It was probably very effective at achieving this aim.

CONTRACEPTION

Catholicism and Magianism can equally be seen as fertility religions. In Zoroastrianism, the white priests implored the faithful to protect good and innocent life at all costs. Contraception²⁵⁹ was a grave crime against life, and illicit sex was equally grave because of the sins it engendered and because eventually it resulted in the issue of child, which further caused the parties to consult midwives who brought their poisonous concoctions to extinguish that new life. The same theme of prohibiting contraception, magical infertility aids and abortifacient poisons appears in the Christian 90 AD document the *Didache* (which is said to have been tainted by heresy on account of its quasi-dualistic tone).²⁶⁰ The topic of illicit sex (translated by the Church fathers by the word *porneia*) was given wide coverage in those early days too. For the white Magi the willful destruction of the human seed was deemed inexpressible in this life and the next, on account of the level of 'crime against the Holy

Spirit', the giver of life, and meriting an horrendous three-day punishment in molten metal.²⁶¹

Traditional Zoroastrian, Jewish and Christian teachings speak of homosexuality as an abomination that would be severely punished in the next world. Magian doctrine was very clear on this point.

'About the enmity of the Kai sodomite Akht, the heretic of the dark existence, to Zarathustra; and the causing of disturbance, by him and the wicked of similar kinds to him, among those who follow Zarathustra is extreme and the primeval hellish existence is for them'.²⁶²

Jews and Zoroastrians originally believed that they should not wait for the hereafter to witness the destruction of the sodomites, they were to begin their divine punishment and destruction in the here and now, by killing them on the spot when they were caught in the act. The Church has always preached that homosexuality was evil, but has never espoused the need to kill them. Instead, it called upon the laity to understand their human frailty, whilst at the same time avoiding this form of sexuality.

MARRIAGE

Marriage existed throughout the heathen world, predating the onset of Christianity. The Magi preached that,

'It is necessary for mankind to make an endeavour, so that they may espouse a wife in their youth and beget a child. And for women, in like manner, it is necessary that there should be a longing for espousing a husband.

Because it is declared in revelation that every duty and good work a child performs becomes the father's and mother's, just like those which they have performed with their own hands'.²⁶³

Because Rus' society was a melange of Vedic and Iranian religiosity we can infer that marriage was an integral part of their society. For instance the Russian word for 'a wife' *zhena* probably came from the Avestan Persian *ghena* 'pertaining to women'.²⁶⁴ In modern Russia when people marry, they are said to *igrat' svadby*, or literally 'act a drama of marriage'. Furthermore the woman is said to *Vykhodit' zamyzh* (lit. go outside for the man). These terms seem to be fossilized remnants of marriage rites once performed in heathen Russia. Vernadsky mentions that pagans married after the performance of a play which began with the search for the bride, a drama which took the various actors from their own home to that of friends and family, and then finally to that of the future wife, who would come outside to greet the husband as he arrived. Apparently riddles were another important part of marriage also.²⁶⁵

Christianity's Greatest Controversy - Prelude to Genocide

This Old Russian custom has an immediate parallel among the Parsees (modern Zoroastrians) who perform a play, that serves as a rite of passage into married life. During the act the groom begins a lengthy search for his bride, checking out the houses of those known to him, and finally ends up at the place where the bride-to-be lives. Following the acceptance of the groom by the bride they were joined together in a ceremony conducted by two Mobeds (the modern Parsi word for the Orthodox Zoroastrian white Magi). The rite itself was a binding, requiring that a couple be encircled by a length of holy chord, tied to symbolize their union. Marriage literally meant tying the knot, a very familiar phrase to westerners.

In Russia, during the Christian era, priests tried to prevent *Volkhvy* (Magi) participating in wedding ceremonies, and protect married couples from their influence. Presumably the Russian Magi wanted to celebrate marriages, but were prevented from doing so.²⁶⁶

Marriages usually occurred within the same village, but may have included out-of-towners. Future couples were betrothed rather early in life, typically after the female's first period, since it was considered sinful to leave a field unsown. This provided topical discussion for relatives, because even more than being a union between two people, marriage was a joining of two bloodlines. People required parental permission to marry, and wives were selected or given the nod by the father of the house.

Wives had more legal standing than a concubine and legally entitled to own property, so husbands had to be more respectful of them.

With Aryan traditions being so patriarchal, women naturally adopted their husband's family name and status. Should their husband die prematurely, they promptly lost their current legal status, and would remain so unless they were wed to someone else. Further east in India women often chose to die on their husband's pyre or mound, rather than suffer the degradation and humiliation of life without them. In the past this was a common practice among the Hindus, and the *Law Books of Manu* talks of the spiritual merits enjoyed by women who die on their husband's pyre. Nowadays Indian authorities still encounter the custom, and aim to stamp it out.

Women were entrusted with maintaining the household, including the home finances. Men normally gave their wives much of the housekeeping money to look after, which was usually placed inside their belt pouch. Many Russian women carried daggers (hung around their neck on a chain) for their own protection and to ward off would-be thieves.

In Aryan times, women were married after receiving a silver thread (thali) which was sewn into their scarf, but in pagan Rus' that thread probably took the form of a highly valuable marital-necklace. This was the thread used to bind their new family together. In the epic tale *Svyatogor, Mother Earth and Destiny*, Svyatogor ran across a smith who was forging fine metal threads, that held the fate of a couple soon to be married.²⁶⁷ Rus' women received

one silver status necklace for every 10,000 silver coins of their husband's accumulated fortune at their wedding. Thus, wives were a very expensive business in both the Christian and pagan times.

Sure, failed marriages did exist, but divorce and social disintegration were rare in the extreme. So committed were the pagan Saxons to the concept of marriage, they demanded that adulteresses string themselves up, and that following their death and subsequent cremation, that the offending male should have a rendezvous with the noose.²⁶⁸ Alternatively the pagan fornicator, if she be a woman, might be paraded through the streets, and along the way buffeted and kicked, as groups of women beat her to the point of death with sturdy rods.²⁶⁸ St Boniface confirmed that the pagan Western Slavs held the institution of marriage in such honor that widows accompanied their husband's remains into the flames. In Ibn Fadlan's account of the Rus' funeral on the Volga, a concubine offered to die, to accompany her chieftain into the afterlife. In effect Ibn Fadlan's recollections amount to a visual confirmation of what Boniface noted, though in Rus' rather than western Slavia. Collectively the writings of Boniface and Ibn Fadlan provide information which supports the existence of Aryan marital customs in Europe.

As stated in the *True History of Wizards and Witches*, the Magi believed in the next-of-kin marriage, namely marriage to relatives. This can be traced back to a belief that humanity sprang from the loins of Masha and Mashoi (a Magian version of Adam and Eve), and hence everyone was related to each other anyway. Wedding cousins, for instance, helped preserve the purity of one's family bloodline. Inter-family liaisons were regarded as especially holy as a consequence of this. Therefore it is plausible that incestuous marriage was practiced by the pagan Slavs. Incest was certainly known in Early Modern Norway, where twice as many were burned at the stake for it in the Christian era than for witchcraft.

Among the Magians some families were more admirably endowed with the royal blood, and it was of great benefit to intermarry with them if the purer family considered such a liaison acceptable, and unlikely to degrade the progeny destined to issue from the union in future.²⁶⁹ It was therefore imperative that such unions be carefully planned and arranged.

The Magi served as custodians of life and growth. It was their holy duty to promote the propagation of trees, crops, flowers, herbs, livestock (especially calves) and above all children. To fail in these matters was to fail the God of the Light, to fail life itself by allowing naturally created things to cross over into death's clutches unopposed. Marriage, childbirth, agriculture and animal husbandry became potent weapons against the great demon of chaos Ahriman, causing him a great deal of pain and anguish. In this respect the white Magi and the Church were in full agreement; fostering life is a holy duty. Practically and doctrinally speaking contraception, abortion or infanticide were regarded as profoundly evil in both faiths. Catholic and Magian families tended to be rather large for this very reason.

As stated in Herodotus Persian kings awarded special prizes to those women who gave birth to extraordinarily large numbers of children.

Magian scripture records a number of marital customs, which the Church regarded as impious or dastardly. For example, if a white Magian man died without having had a son, then it was believed that his soul would not make it over the Khinvat star bridge. Without a son (who they termed 'a bridge') to pray for his parents' souls, and carry on his father's name, the parents, both mother and father would fall down into the abyss and rot in hell. Why? because their lives were unfulfilled, utterly contrary to the sacred mission of bringing life into the world. To this end if a man's brother or father-in-law had fallen in battle, without having had a son, then it was a kinsmans or kinsman-in-law's duty to sleep with the wife in order that they might give birth to a child, but, more particularly a son. Such a child belonged not to the relative, but to the deceased. A similar custom was known to the Vedic Daeva-worshipping Aryans,

'Should the husband of a childless woman die, she must go to her brother-in-law, through desire to obtain a son, after having received the required authorization from her Gurus. And he shall have intercourse with her, till a son be born. When a son is born, he must leave her. It would be sinful intercourse otherwise'.²⁷⁰

Christian condemnation of these Aryan mating rites probably ignores the fact that such social obligations were actually a fantastic way to care for and honour war widows. In this manner a woman continued to be accepted by her late husband's family, who provided moral and physical support. By having a child to the family, the woman was more likely to have someone to care for them in their old age.

Owing to the presence of widespread Magianism in various parts of Slavia, the heathen Russian royals probably observed similar traditions. The Russian *Primary Chronicle* records that following the war between the Russian princes Yaropolk and Vladimir' (in which Yaropolk was killed), Vladimir bedded Yaropolk's Greek wife (a former nun), who bore by Vladimir the son Svyatopolk, who Vladimir did not love.²⁷¹ There is also a different tradition concerning this tale listed in the *Tale and Passion and Ecomium of the Holy Martyrs Boris and Gleb*. According to this version, Yaropolk's wife was already pregnant when she came under Vladimir's roof.²⁷² Which story is correct is impossible to say. Very little has been written about the earliest trends in pagan Slavic family life, so it is difficult to guess what the true extent of these things might have been. As you will later see, these and other unusual living arrangements were not unknown in Christian Europe, yet stridently opposed by medieval papal reformists. This suggests a heathen point of origin for the customs, if nothing else.

Pagan Rus' royals believed that it was acceptable, if not desirable, to possess numerous concubines. In his early pagan days, Khagan Vladimir I, *the Ardent Sun* (later a saint), had a

harem of 10 wives and 800 delectable concubines²⁷³ whom he kept for the satisfaction of his every whim, just as the Greek, Indian and Persian kings once did. Grand princes, petty princes, boyars and eminent personages could be expected to have any number of wives too. The *Primary Chronicle* does not state if Vladimir's predecessors kept harems also, though in fairness few personal details were preserved concerning the pre-Christian Rus' monarchs. Even so, harems could well have been the expected thing.

Rogned, the daughter of Rogvolod, a Norseman who was the prince of Polotsk, refused to marry prince Vladimir' because, though still a prince, his mother was a slave, and instead she preferred to wed Prince Yaropolk.²⁷⁴ Not only does this account reveal a desire for intermarriage between Norse and Slav royals, but it also shows that while both Vladimir' and Yaropolk were 'sun' princes by blood, they both had a different status, not centering so much on whether or not a prince was a prince, but the degree to which a prince was a prince. Rogned's marriage to Vladimir' was detestable on account of the fact that he was of lower birth than his brother (by a different mother). Despite the lowliness of his mother's side Vladimir' wasn't prevented from becoming the highest of all princes, though he was looked upon disdainfully when compared with other royals possessing a more prestigious pedigree.

If a woman of such low station (in fact *the lowest*) could sleep with a prince and still beget a prince (of lower status), then what can we say about the number of princes born annually to the several hundred women which graced Vladimir's harems situated at Vyshgorod, Berestovo and Belgorod? ²⁷⁵ Hundreds of princes and princesses might have been born yearly from them alone, and that is before you take into account the many other women he allegedly seduced, or the offspring of the many other petty princes who ruled olden Rus'. But something is strange here. Literally hundreds, if not thousands, of princes and princesses are absent from the historical record. *We find no mention of these other princes in the Chronicles.* Who were they? Where did they reign? What happened to them? One possibility is that since *Bieloknyazi* (literally 'the White Princes')²⁷⁶ was a Western Slav name for pagan priests, harems were tasked with producing white Magi, in addition to sacral kings, princes and princesses who assumed governmental rather than religious posts.

The cited example concerns the Russian royals. Even so, Western monarchs and clergy were similarly captivated by such marital customs in the post-conversion era, and repeatedly censured by the reformist Catholic Church.

Despite the fact that there are no surviving details concerning pagan Russian or Persian harems, we can still gain an insight into life within a typical Aryan harem by consulting the *Puranas*. Within them we find various provisions stipulating acceptable harem conduct.²⁷⁷ These religious regulations applied in equal measure to the Aryan monarch, as it did to his wives and concubines. Women who brushed aside the king's advances, who stirred trouble

with the other women, or acted disrespectfully could be ejected from the harem.²⁷⁸ By the same token the king had to keep his women supplied with valuable clothing, gifts and amusements, and protect them from every danger.²⁷⁷ In return the king's ladies had to treat him with utmost reverence, showing every gratitude, and delighting in his presence.²⁷⁷

The king was to revel in the petting supplied by his wives, yet not become debauched and overly lascivious, for it could lead to 'disease'.²⁷⁷ Upon retiring at the end of the night the monarch enjoyed the attentiveness of his most favoured women, thereafter retiring to his bed chamber alone.²⁷⁷ His wives woke him in the morning with love play and scented oils, paying particular attention to dressing the 'edible thing';²⁷⁷ a bright start to what could otherwise be an ordinary day. The harem, therefore, served as a palace of earthly pleasures. Whether or not Aryan harems existed for the sole purpose of producing royal successors is not mentioned in the *Puranas*. Successors were no doubt desired by the king, and it was here in the harems that they were conceived. Yet having so many wives entailed a certain element of risk. Harem wives who carried the king's children were to be particularly watched, and their intra-harem machinations and intrigues guarded against, at every stage.²⁷⁷ The issue of successorship amongst the royal progeny loomed large in the minds of royal mothers, and could give rise to damaging conflicts.²⁷⁷

As they grew, princesses were carefully schooled by the king in proper behaviour and etiquette, and his sons, the princes, were placed under the care of a foster-guardian, who gave them a good grounding in the arts of lordship.²⁷⁷ These would one day be needed, should they ascend the throne after their father, or simply perform regional appointments bestowed upon them.²⁷⁷

In pagan Rus' the average freemen might have had as many concubines as he could afford, and probably the more one owned, the more respect one gained socially. From Ibn Fadlan we find that most concubines were slave girls, either personal or tribal, or I guess widows who did not ride the cremation flame. Concubines were to be obedient to their master, any refusal being a sign of gross disobedience, demanding immediate disciplinary action, or abandonment. In cases where they had been insolent to their master in public they would be certain to cop a real beating (or whipping) irrespective of whether guests were there or not. Children born to bought concubines were not legal people, they, in their turn were slaves, the property of the 'Man of the House'.

'The issue of those women who have been purchased for a price (ie; slaves) belongs to the begetter. But when nothing has been paid for a woman, her offspring belong to her legitimate husband'.²⁷⁸

CLOTHING

Zoroastrians considered it sinful to remove their sacred shirt and girdle, so although initially made of white linen, they frequently acquired a grubby grey appearance due to their prolonged wearing. *Early Christians are not known to have worn these garments for daily wear, although they did don a pristine white robe during the ritual reception of baptism. In analysing one description of parish life in the ancient See of Antioch, we can see that the Church may have countered the wearing of this Magian 'Robe of lesser priesthood' by demanding that parishioners only attend mass in clean clothing.*²⁷⁹ Islam made Zoroastrian converts pray without belts or shoes. On the other hand the Magians believed that;

*'At night when they lie down, the shirt and girdle are to be worn, for they are more protecting for the body, and good for the soul. When they lie down with the shirt and girdle, before sleep one shall utter one Ashem-vohu (a particular prayer), and with every coming and going of the breath is a good work of three Stroshe-karanams (scourgings).'*²⁸⁰

*'The sin of running about uncovered (ie; without the holy belt and shirt on), as far as three steps, is a Farnan (3 dirhems) each step; at the fourth step it is a Tanapuhar sin (1,200 dirhems).'*²⁸¹

Medieval black witches were in the habit of wearing silken belts and clothing. This might be related to *Shayast La-Shayast IV: 1 'A sacred thread-girdle, should it be made of silk, is not proper'. Silken belts (and perhaps raiment) probably signified black Magian attire, since it was sinful for white Magi to dress in that manner.*

Even medieval monks concerned themselves with the matter of girdles. In an account tendered by one Western European abbot, he exclaims how the demons made his body bloated with gas that distended his belly to such an extent that *he was even forced to untie his belt*, which amounted to a breach of obligations then current. But after their assaults had passed, he was then able to re-tie the belt in the prescribed way.²⁸² Clearly the abbot regarded the removal of his belt as a serious matter, and made every effort to stress to his readers that he adhered to the proper procedures on belt-wearing; only the efforts of the demons could thwart his pious attention to such details.

THE PRIEST'S CURSE

The notion of a divine curse (anathema) is not one that sits well with Christians, yet we see Jesus invoke such a curse on the tree that bore no fruit, an allegorical description of the unrepentant sinner. We find such a curse directed against a practitioner of incest within the immediate nuclear family, in Paul's letter to the Christian congregation at Corinth;

'It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the gentiles, that one should have his father's wife ... For I verily, as

absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus ... Therefore put away from among yourselves that wicked person'.²⁸³

Christians of some notoriety, who had been a persistent participant in serious evil, especially in a public place, were likely to fall under the priest's curse; that of excommunication. Excommunication was a spiritual banishment from the Church community, an eschatological act preordaining abandonment by God, indeed a condemnation to the well-stoked eternal fires until repentance occurred. It was so to speak the sword of God, one that cut away the bad from the good, the diseased from the healthy. Normally this damning penalty was reserved for apostates and heretical agitators. Accordingly all practicing magicians were automatically excommunicated by the nature of their deviation from Church practices. As St Paul put it, the individual was formally 'handed over to Satan'. Once excommunicated an offender could not enter a Church, or accept communion. Nor could they be buried in holy ground unless the curse of banishment was lifted by a bishop, or clergyman permitted to do so.

Western tradition declared that not even the slightest good deed performed by the excommunicated soul would be acknowledged by God until absolution was sought, through the sacrament of reconciliation. Byzantine priests meted out penalties of excommunication from time to time but did not agree with such rigid and relentless Catholic severity.

The Christian priest's curse, has many parallels with the Iranian *yazad* curse (the 'Curse of the Wise Ones'), the mightiest weapon of the white Magi in their war against blackness and evil. With white wizards being incarnate angels and archangels, it amounted to a formal curse of banishment, the most painful penalty they could ever direct against a human being. In so doing the malefactor was cleaved away from God, pushed aside to the camp of the arch-nemesis Ahriman.

The white Magi exhibited hyper-phobias about ceremonial irregularities, deeming them an integral feature of ritual demonolatry. And it is probably for this reason that converted pagans and Magian Christians felt rather disturbed by changes to their ritualism, which took place as the Church gained power, as the old guard ceded to the new. The forebodings and even loathing of the freshly converted pagans, are found in the writings of St Cuthbert. In 7th Century England a group of bystanders jeered some monks in danger of drowning. Refusing to render them any assistance they cried 'Let no man pray for them and may God have mercy upon none of them, for they have taken the old religious observances away from men, and nobody knows how the new ones are to be observed'.²⁸⁴ Again the inference here is that the pagans had

Christianity's Greatest Controversy - Prelude to Genocide

formal sets of dearly-held beliefs and ritualism prior to their conversion, and the arrival of the Church sacraments caused unimaginable confusion and grief for some, but by no means all.

The uninvited guests who would sit at Christ's wedding table

And Christ said to the Jews that he preached to:

'I am the Good Shepherd: and the Good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

I am the Good Shepherd, and know my sheep, and am known by mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold (flock): them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd'.²⁸⁵

St John the Apostle recorded this parable which serves to imply that there was another flock besides the people of Israel, who would surrender their allegiances to Jesus Christ, and accept him as their shepherd. From a Jewish-Christian angle, this is a parable about the salvation of the Gentiles, the advent of their acceptableness to God. In unison with the Jews who believed in him, the Magian converts formed a new Church, an outgrowth or culmination of both Old Faiths.

In another *New Testament* parable told by Christ,²⁸⁶ the king's messengers were to bring an invitation to his intended guests (the Jews), asking them to attend the wedding feast of his son (Jesus). But it goes on to say that these expected guests refused to come, at which their Lord was greatly disappointed. Not content with rebutting the offer, they even went so far as to beat and kill the messengers. Their king's anger consumed him upon hearing of this outrage, so he sent his army to destroy the city. He then told the servants to go out into the streets and tell whomsoever would listen to come to his kingdom in the afterlife. Behind this scripture lies an inference that the pagans, those who were originally 'the uninvited guests', would eventually become the invited guests of the Father in heaven. Whereas the Jewish people, who had been *the desired guests* would snub his offer, and suffer the destruction of their city for killing the Father's messengers.

So who were these other unexpected guests? While the Gospel may or may not have been deliberately written in such a way as to entice the Magians into believing that Christ was *Smosha*, the fact remains that to the Magian mind, it is jam-packed with blatantly obvious scriptural references which they would have guessed had special significance for them; unveiling the life and death of a figure, both man and God, whose worldly actions matched

those of their much-awaited pagan Messiah, *Sraosha*. In their quest to identify *Sraosha*, Zoroastrians (and by inference Zurvanites) were faced with pagan scriptures that stressed the sufferance attached to making a wrong choice. To follow a false-Sayoshant was an abominable apostasy, but to abandon the real one when he came meant certain doom, for the *Sayoshant* was the giver of righteousness and eternal life. With the emergence of the Gospel, the life-story of Jesus Christ, the Magian nations, like the Jews, were left to deliberate upon the unenviable question; 'but is he the one?' For many he was truly the one, Christ, the King of all Kings. Ardent Zoroastrians and Jews stridently opposed any such supposition, concluding that Jesus wasn't the *Sayoshant* or Messiah, but a deceptive magician or vile apostate, hell bent on provoking a mass apostasy from their respective faiths.

Whether a missionary grasped the many similarities between Christ and the *Sayoshant* was utterly irrelevant, for the Gospel story itself contained all the essential ingredients, enabling Magians to formally identify Jesus as the World Messiah who the Magian texts termed the '*incarnate Word of God*', a phrase also found in the *New Testament* with respect to Jesus. As a result Persia and Asia Minor were an El Dorado of very eager potential converts. All a preacher had to do was walk around the bustling markets and taverns, and speak the words. It was like the story of Peter re-casting his net into the water at Jesus' command, after a fishing trip gone wrong. Each preacher found himself struggling to bring on board the massive hauls of fish, that he snatched up with every casting. It must have seemed like a miracle to the earliest missionaries, unwise to the secretive religion of the Magi. But it also meant conversions were haphazard and difficult to control.

While the Apostles marvelled over these gains, little could they have known that the catch was in danger of turning sour on them, in so far as Jewish primacy in the Church was concerned. Zoroastrians and Zurvanites may have been Christianity's largest pool of early converts, but paradoxically they were the well-spring of *every major 'heresy' of the Middle Ages*. As you may recall, the pagan faith of Zarathustra was not expected to end, but undergo a renovation that would take place following the arrival of their Saviour *Sraosha*, and the Resurrection. If Christianity was the product of a 'renovation' of their Magian beliefs, and the Apostolic Church charged with stripping away the unwanted layer of the old faith, then it was essential that clergy stress to the flock what was fine to keep, and which traditions were unacceptable within the new order. For example, Zoroastrians believed in angels and saints and held five prayer sessions per day, at cockcrow, midday, midnight, 3 am and 3 pm. Later Christians and Muslims also maintained these same prayer schedules. What had to go, and when, were the very questions that gave 'heresy' so much breathing space in local parishes. It all depended on who a convert wanted to listen to, Apostolic priests, rabbinical Nazarenes, or Magian-Christians advocating drons, sacred shirts, barsom bundles and holy fires.

Christianity's Greatest Controversy - Prelude to Genocide

Small wonder Strabo tells us King Chosroes wanted to raze Constantinople to the ground, and turn the Christian missionary center of Edessa into a pasture for sheep. These apostolic preachers were doing immense damage, spiritually vandalising their ancient faith, a situation replicated in far off Israel, but to a much smaller degree. Learned Magian high priests appeared before Emperor Shapur polemicising against the Christians, who they termed '*the Nazarenes*'.²⁸⁷ This phraseology should not be misconstrued as a reference to actual Nazarenes. While it is incontestibly a direct allusion to the sect of Judaeo-Christians, formerly deemed heretical in apostolic times, I believe it relates more to the wider Church which had mutated into something very similar to Nazarenes, owing to successive centuries and layers of censorship and intense judaizing within episcopal fora. In the Magian mind Christians and Nazarenes were considered one and the same. In response to homilies enunciated by missionaries, Christian converts were contaminating holy fires and causing all sorts of havoc for the Magi. These intrusive acts aimed to disrupt and degrade Zoroastrian public worship. Being the religion of state these activities signalled a call-to-arms in defense of Ahura Mazda. And so came Sassanian state repression of Christianity on a grand scale, which at some points appears to have focused on bishops, most destined for the death sentence. In a trial leading to the execution of two bishops Shapur informs them he is '*of the race of the yazads (archangellic genii)*',²⁸⁷ and reviles their discordant anti-Magian behaviour, in particular the extinguishing of holy flames, long considered the product of demon worship. In a parting snipe at their god Yaweh the king rhetorically asks the condemned clerics '*Who is the God who is better than Ohrmazd, or whose anger is harsher than Ahrimans*'?²⁸⁷

The backlash ran hot and strong until the reign of Hormazd IV. Unlike earlier Sassanian monarchs Hormazd IV was well known for his ecumenical spirit and multiculturalism, hoping to glue his kingdom back together. This astute monarch evidently realized that Orthodox Zoroastrian bravado,²⁸⁷ and its vigilante-style persecution of non-believers was destabilising Sassania and his own sovereignty. The situation was bound to degenerate even more drastically following the clamp-down on conversions by the Orthodox Zoroastrian priests.

With their movements curtailed, Christian priests could no longer monitor and guide the progress of these conversions. Consequently the apostolic version of the faith climbed on board a roller-coaster of uncertainty, taking a very great number of infant Christians out of school, and down unpredictable, untravelled pathways. After 1,000 years in this state, Magian-Christians could only have believed that theirs was the true version of Christianity, and would have been very annoyed with Byzantine and Roman Catholic insinuations that it could be otherwise.

Christianity's Greatest Controversy - Prelude to Herocide

Over the next few chapters we will examine a range of historical sources, mostly written by Christian clerics. Considering the phraseology employed one might guess they are questionable as an historical yardstick. Yet those who have attentively read the *True History of Wizards and Witches* and the preceding chapter of this book will instinctively know what sort of issues are being attacked.

Chapter - The conversion of Europe

The Franks and Saxons convert

Much of Gaul had been evangelized by Christian missionaries during the 3rd and 4th Centuries AD. But all their work dissipated after a series of political and religious reversals, thus requiring a secondary wave of missionary work by the Irish monks from the 6th Century AD onwards.²⁸⁸ It is thought that the heathen Franks were responsible for the widespread de-christianization of Gaul under their initial period of rule.²⁸⁹ A similar scenario occurred in early Christian Britain with the arrival of the Anglo-Saxons, who inherited a land where the culture was still distinguishable as Romano-British, long after the Romans had pulled out. With them came the very Germanic kings that changed the political orientation of Britain away from Rome towards heathendom. With them came at least one:

'temple ... filled with various adornments, where the barbarians of the area used to make offerings and gorge themselves with meat and wine until they vomited; they adored idols there as if they were gods, and placed there wooden models of parts of the human body whenever some part of their body was touched by pain'.²⁹⁰

To recover lost ground in Gaul, a counter-missionary adventure was launched by bishop Remigius of Rheims to entice Christian backsliders and pagans to enter or re-join the fold.²⁹⁰ Through his efforts, and the accomplishments of his successors, the long-abandoned ruins of former parishes (and even cathedrals) were reclaimed from their dilapidated states to

once again house the faithful.²⁹⁰ This was the greatest phase in the evangelization of Europe, and its speed and efficacy was perhaps only bettered by the Nestorians in the Far-East.²⁹⁰ Under the Irish clergy, Roman Catholicism received its greatest boost through the conversion of the Merovingian King Clovis (early 6th Century AD), though the path to realising a faith in those regions that even faintly resembled the faith espoused by Roman reformists was still very distant.²⁹⁰ Gregory of Tours tells us how it happened.

The son that Clovis sired in Clothild was to be baptized for Christ according to her wish. But Clovis opposed the consecration of his heir to a foreign God. She went on the attack *'The gods whom you worship are no good ... carved out of stone or wood or some old piece of metal. The very names which you have given them were the names of men, not gods'*.²⁹¹ Clothild went on to deride Saturn and Jupiter (a seducer of his own sisters and cousins), adding: *'What have Mars and Mercury ever done for anyone? They may have been endowed with magic arts, but they were certainly not worthy of being called divine'*.²⁹¹ These very gods featured in Chaldeanism and Magian Zurvanism.

Clovis defended paganism, saying that all creation was made *'at the command of our gods'*.²⁹¹ In open defiance of her regal spouse, Clothild bade him baptize Ingomer, but the child died just after being removed from the holy water font.²⁹¹ A similar fate almost befell their second son.²⁹¹ These incidents were seen as omens, reasons for not seeking to convert. Not much later Clovis' forces were practically annihilated in warfare with the Franks, but a drastic change in fortune took place the moment he looked heavenward to Christ, petitioning him for assistance. He thus converted, but feared that his subjects would resist a change in faith. Gregory of Tours notes that Clovis' fears were unfounded for they unanimously, and quite spontaneously cried out *'We will give up worshipping our mortal gods, pious king'*.²⁹¹ It stretches the imagination too much to think that the transition to the new faith occurred with such apparent ease. Everywhere pagan customs prevailed. For instance during these missions in relapsed Gaul, a certain Christian set ablaze a heathen sanctuary.²⁹⁰ The man involved hastened to Clovis seeking protection against the armed pagan gang which had tracked him there, intent on putting him to the sword for his transgression. It was only due to the skillful intervention and diplomacy of Clovis that the man escaped with his life.²⁹⁰ Clearly the Old Believers were powerful enough to waltz into the royal court intent on avenging the loss of their holy site. Nor did they take kindly to other alien customs imported by the Irish missionaries, things such as tonsuring.

Rome might have got its foot in the door, thanks to the Irish, but its problems were far from solved. Internal chaos resulted from Clovis' conversion, as militantly anti-papal factions gained ascendancy among the Franks. The Church lost considerable ground from then on. Not until the coronation of Charlemagne did the papacy find stout Frankish backing. Charlemagne preferred no-nonsense sword evangelism, requiring his Saxon

subjects to adopt Christianity as a matter of obedience to the crown he wore, or die.²⁹² This very ethos might have been a tenacious, though clouded, survival of an old belief. The 9th Magian book of *Dinkard* tells us that Magian kings were duty bound to oppose those who opposed *Sraosha* the Redeemer, becoming '*at every time a distresser of the wicked*'.

Death was Charlemagne's prescribed penalty for anyone caught refusing baptism, cremating the dead, harming the Christian clergy, *desecrating churches*, or not observing the Easter feast days.²⁹³ Easter was dedicated to celebrating the Resurrection of Christ, the eternally-great moment when the Father purchased forgiveness and eternal life for mankind through the death of his only son. Charlemagne defended the festival with the most draconian of reprisals; capital punishment. As brutal and unforgiving as this method may have been, it did bring about an outward semblance of pious Apostolic Christianity among the Saxons, yet the old ways were never far away in the background.²⁹⁵

Life was not easy for the foreign missionaries working in Germany and Saxony. The earlier preachers could only look forward to risking their lives in confrontations with pagans and heretics, or starving from week to week.²⁹⁴ St Boniface complained that his subordinate Catholic Christian missionaries '*lead a very bare existence ... cannot procure clothing without help*'.²⁹⁴ Evidently they were not drawing big congregations, hence few donations for their upkeep.²⁹⁴ Evidently the aristocracy didn't want to pay for them either.²⁹⁴ Financial attrition could be employed against the new faith with great effect.

There was a great deal of conflict between the priests of the newly converted Saxons, and the Anglo-Saxon Christian clergy who came across from Britain to evangelize them. These Saxon priests (and the nobility) carried much influence with the emperor, and affected the manner in which the Holy Roman Empire was formed. In the years prior to their conversion the Saxons had a prosperous pagan religion, which was lorded over by their own special king, *who, as in so many other places, was an embodiment of the Sun, the embodiment of prosperity, and the mortal enemy of a dark entity called Death*.²⁹⁶ As you will recall, Sun-kings of this kind were fairly commonplace in Assyria, Persia, Parthia and among the Slav pagans, and not forgetting the Khazarians who became Jews in the 8th Century AD. Certainly Rus' royalty carried 'Sun names', such as Yaroslav (Bright Slav, Bright Glory).

Anglo-Saxon clergy from the British Isles, were not always champions of the Roman Catholic cause either. Many still maintained the old conceptions of the role of kings and the intricate link between the reigning monarch's life and the level of prosperity experienced throughout nature and society.²⁹⁷ Earlier, during the 6th Century AD, Pope Gregory sent a missionary monk by the name of Augustine to Britain on papal business, to discover the state of the Church in England. Upon arrival, he noted latent unorthodoxies which had come about because significant elements of the local British clergy originated among converted pagan Fire-priests; the *flamens* and *arch-flamens*. As in the Armenian conversion

experience they conveniently slotted into their Christian vocation by fulfilling roles with a status similar to those once held during pagan times. And it is probably for this reason that Anglo-Saxon priests were heavily influenced by pre-existing customs of an essentially pagan nature. Elements of the Saxon clergy, though Christian, were still fairly pagan and continued to carry out the old ordinances. One wife of Louis the Pious mingled freely with the magicians who loitered about her husband's court, and was herself regarded as a perpetrator of demonic rituals.²⁹⁸

Many of the Merovingian and Carolingian kings considered themselves Christians, yet the way in which the faith manifested itself in their realms was at variance with what Rome expounded. Some tried very hard to maintain the high ideals of the faith, yet their ability to shrug off, or differentiate Catholicism from the ways of the past was minimal. Some behaved as would any good Christian ruler, but if they did otherwise, it was far more discrete. Still others gave the papacy cause for concern, for their misdeeds were not the byproduct of poor judgement, but 'crimes against the faith' and 'heresy'. At Amanburch in Germany, St Boniface converted two rulers who were guilty of *'the sacrilegious worship of idols which was practiced under the cloak of Christianity'*, and who *'practiced pagan ritual'*.²⁹⁹ These lords were pagan Christians. Though nominally Christian, a number of Germans persisted in the old ways;

'some continued secretly, others openly, to offer sacrifices to trees and springs, to inspect the entrails of victims...divination...auguries ... sacrificial rites'.³⁰⁰

The situation was made demonstrably worse in Saxony by the presence of Christian heretics in areas where the dukes had been overcome by the pagans;

'false brethren were brought in (by persons un-named) to pervert the minds of the people, and to introduce among them under the guise of religion, dangerous heretical sects'.³⁰⁰

'... by being misled by the insidious doctrines of heretics, they (the faithful) had forfeited their right to eternal bliss. For so thoroughly had the heretics quenched the light of (Catholic) religious teaching among the people, that a dark impenetrable gloom of error had settled down over a large section of the Church'.³⁰¹

That is how Boniface's writings immortalize Rome's horror upon discovering the magnitude of things, the mass patronage of poisons, the soul-destroying heresies. Further eastward, Euthemius Zigabenus, Constantinople's top-gun heresiographer visualized the heretics as an impious snare for the unwary. Whatever the case, countless heretics were excommunicated following the fall of the Merovingian dynasty, with the help of armed force during his royal highness Pippin's time. They burned at the stake. These serial executions paved the way for synods aimed at ensuring the dissemination of 'true Catholic teaching'.

so that it could make stalwart progress. In 722 AD a similarly dismal picture was painted by Pope Gregory II, who stated;

'some peoples in the parts of Germany that lie on the eastern bank of the Rhine have been led astray ... and now serve idols under the guise of the Christian religion'.³⁰¹

To them he sent the emboldened missionary Boniface, to remedy the said errors.²⁸⁵ Throughout Germany the 'mendacious perversions' which vampirically sucked life from the Church's doctrinal stance, only came to an end once *'the devil's disciples and the insidious seducers of the people... had been banished',³⁰²* for they and their ilk were the hungry, soul-consuming 'precursors of Antichrist',³⁰³ or so it was said. These heretics were not small fry either; a number of the German bishops were to be found amongst them.³⁰⁴ For example, in 722 AD, at his swearing in, Boniface was required to make an oath of loyalty to the pope, and not to the Holy Roman Emperor, as had once been the norm.³⁰⁴ In it he professes that he would have no dealings with heretical bishops, and report their identities to Rome once they were identified.³⁰⁴ Come 739 AD, Pope Gregory III sent his trusty legate Boniface on a fact finding mission to assess whether local Bavarian bishops were 'true bishops', not congregational shepherds of heresy.³⁰⁵ By Boniface's estimation most appear to have been suspect.³⁰⁵ In Bavaria Boniface re-installed the teachings and sacraments of the Catholic Church, after reclaiming the Bavarians from beneath the noses of unidentified heretics (termed 'immoral priests') who had provoked the destruction of parishes, and who had their own non-catholic bishops and ordained clerics.³⁰⁵

Various points of heresy were not specifically due to the teachings of heretical sects, but poor immersion in Apostolic Christian religious dogma. Boniface hoped to heal this wound by enhancing the level of tuition offered to novice priests, but to do so he had to obtain from Rome significantly greater copies of the books of the Old and New Testaments, which as of the 8th Century AD, were still being circulated separately.³⁰⁶ The various books of the bible could not be effectively amassed in single volumes containing the complete range of scripture, because of the bulkiness of hand written manuscripts, their costliness and the amount of time needed to produce them. Once the German priests had been properly taught he guessed the heresies would fade away. And yet even in the face of reproof, some, if not many, continued to preach displeasing variations to the faith. In these instances the heresy was not generated through ignorance, but willful rebellion against apostolic doctrines.

Still Boniface might not have been wholly orthodox himself, perhaps 'soiled' by the 'diabolical errors' of the many 'heretics' he ungraciously and reluctantly mingled with daily, and who outnumbered Rome's new spiritual ambassadors to a very great degree.³⁰⁷ In correspondence sent to Nithard c. 716 AD, St Boniface wrote *'.. at the moment of death, the*

minion of the baneful Pluto (ie; the Lord of the Underworld), barks at the door, foaming at the mouth ... Finally they are snatched by the claws of fiends and borne off to the gloomy caverns of Erebus, there to suffer everlasting torments. There is no doubting the truth of this'.³⁰⁷ The Erebus mentioned here is most likely Mt Albruz, which the Magi held to be the mountain from which the star bridge led to heaven. But, according to the Magi, the 'concourse of the demons' lay beneath it, the infernal hollows above which hovered devils ready to steal off with the souls of sinners who had toppled off the star bridge, weighed down by the burden of their wrongdoings.

Reform movements did not only belong to Rome. Pagan preachers went on their own counter-attack, attempting to coerce Boniface into abandoning Roman Christianity. They recommended he 'return to the worship of idols'.³⁰⁸

The correspondence of St Boniface provides an insight into the preaching methods they employed when attempting to convert the pagan, as well as the level of support bishops from different countries gave each other in this venture. The English Bishop of Winchester was Boniface's shoulder to cry on.³⁰⁹ Like a wise mentor, he proposed that Boniface refute the teachings of the German pagans using various forms of reasoning, broaching the subjects 'not in an offensive and irritating way'.³⁰⁹ Handy topics worth using included the family lineages of the pagan gods (which the Northern pagans were apparently unable to agree upon at that time), and why it was that the fertility gods seemed to have abandoned the pagans to the frosty and agriculturally marginal north (whereas the Christians held the choicest fields).³⁰⁹ 'From time to time their superstitions should be compared with our Christian dogmas and touched upon indirectly'.³⁰⁹

Among the many things which Gregory II demanded of Boniface we find a prohibition against the selling of slaves to pagans for the purpose of sacrifice, and that genealogical records on parishioners were to be kept to the 7th degree of consanguinity.³¹⁰ Marriage was not to be solemnized where both parties were closer than the 4th degree.³¹¹ Priests now delved into Europe's genealogical infrastructure.

In 726 AD Pope Gregory II replied to Boniface's earlier questions that 'it is not fitting that two or three chalices should be placed on the altar during ... mass'.³¹² Boniface was evidently coming across masses, during which the celebrant was using 2-3 chalices.³¹² Outwardly such a ceremony might resemble the multiple chalices of the Mithraic rites, the Magian *Haoma* rites, or the rubrics of the first heretical anti-pope, Hippolytus of Rome (which used two chalices for wine, and one for milk and honey).

Pope Gregory also made reference to pagans performing a baptism of their own, and he commanded the re-baptism of these same souls.³¹³ The baptism practiced by the white Magi may afford a good parallel, but insufficient details were provided by Gregory to enable any further exploration of this possibility.³¹³

Pope Zacharias condemned at length the activities of the German/Saxon false priests,

Christianity's Greatest Controversy - Prelude to Genocide

bishops and deacons; their multiple wives; their flagrant abuses of ecclesiastical law; their patronage of 'infamous unions',³¹⁴ and the perpetration of murders. 'Are they not afraid to handle the sacred mysteries?' he asks rhetorically.³¹⁴

King Aethebald was strongly reproved by Boniface in 746 AD, for seducing large numbers of nuns in the convents that lay within his realm.³¹⁵

'...when these harlots, whether nuns or not, bring forth their children conceived in sin they generally kill them'.³¹⁶ Two other Mercian monarchs were likewise condemned for 'the violation and seduction of nuns',³¹⁶ but their expanded list of crimes included the destruction of monasteries.³¹⁶

Boniface stressed the difficulties he was experiencing eradicating the use of magical incantations, divination, and talismans in Germany.³¹⁷ The situation was even more intolerable considering that Roman parishioners were using similar ordinances and customs *beneath the very roof of St Peter's Basilica in Rome, the nerve center of Roman Catholicism*.³¹⁷ If they couldn't counter heathen rites at Rome, what hope did Boniface have in Germany, especially when Germans were holding up the happenings in Rome as the green light for such doings?³¹⁷ In 743 AD Pope Zacharias admitted that these unholy misdemeanours were rife in Rome once more, but added 'Because these evils were cropping up again, we strove to abolish them from the very outset of our pontificate'.³¹⁷

The many points raised here in connection the activities of the Germanic, Saxon and Anglo-Saxon clergymen, lead on to the next subject, which concerns papal attempts to reform the Germanic clergymen.

Relapsae - The Heathen Dawn

At a time when the Holy Roman Empire and the papacy were busy squabbling over control of the Germanic Church apparatus, the lands of Western Slavia were fairly overflowing with pagan groves, temples and shrines.³¹⁸ For those who made the crossing from one realm into the other, it must have seemed as though they were stepping into another world, setting foot upon the dark side of the moon.

Extracts contained in Helmold and the *History of the Archbishops of Hamburg-Bremen* graphically illustrate the pure hostility of the environment in which the priests and monks operated during the mission to convert the Slavs (and pagan Saxons) on the periphery of the Holy Roman Empire.

It had always been so. In early Christian Gaul, before St Martin of Tours established his episcopal seat, Tours lacked a permanent bishop because 'In those days those who were Christians celebrated the divine office secretly and in hidden places. If any were discovered by the pagans to be Christians they were either beaten severely or had their heads cut off with a sword'.³¹⁹

Christianity's Greatest Controversy - Prelude to Genocide

If that is what it was like in areas with permanent parishes, it must have been an even more frightening experience for those clergy who worked up enough guts to walk across the barbarian frontier, bible and sacramental paraphernalia in hand, into what might easily be the jaws of death. If the medieval armies of the Frankish emperor were encountering stiff resistance from the multi-pronged assaults of Magyars and combined Dano-Slavic forces, that could penetrate the Western Roman empire even up to the gates of Cologne, how much more worrying and precarious was the predicament of the wandering priest.

Returning to the penetration of pagan themes into Europe, we might ask how it was accomplished. The *True History of Wizards and Witches* raised the spectre of a pagan holy war, in which the pagans sought to protect 'paganism', by pushing back Christian expansionism into heathendom. It may well be that the following accounts were a manifestation of their dream to protect, and even advance, the Old Faith whatever the cost.

During 'the Saxon rebellion, ... Widukind, stirring up a persecution against the Christians, devastated the territory of the Franks as far as the Rhine'.³²⁰

The Frisian monarch Radbod incited his pagan subjects to make repeated raids into the lands of the Frankish Prince Charles. As a result *'the greater part of the Christian churches ... were laid waste and brought to ruin. Moreover, the pagan shrines were rebuilt and, what is worse, the worship of idols restored'.³²¹*

'In the meantime the Northmenn ... subjected the Frisians to tribute' ... they besieged Cologne and ... set fire to Hamburg. The celebrated city was utterly ruined by the pillage and the fire. The church, monastery, the library collected with utmost effort, were destroyed'.³²²

'Saxony was overwhelmed by a most frightful persecution, as from one direction the Danes and Slavs; from the other the Bohemians and Hungarians wrought havoc with the churches. ... Hamburg was laid waste by ... the Slavs, ... Bremen by ... the Hungarians'.³²³

In bishop Unni's time *'the Hungarians devastated not only Saxony and the other provinces on this side of the Rhine but also Lotharingia and Francia.... The Danes, too, with the Slavs as allies, plundering first of all the Transalbingian Saxons then ... this side of the Elbe'.³²⁴*

'the rebel Slavs wasted ... Nordalbingia with fire and sword; then, going through the rest of Slavia, they set fire to all the churches and tore them down to the ground. They also murdered the priests and the other ministers of the churches with diverse tortures and left not a vestige of Christianity beyond the Elbe'.³²⁵

(The Saxons) *'Ordulf and Hermann ... were mindful of the ancient though concealed hatred ... their fathers had borne against the Church'. They decided that 'vengeance was*

Christianity's Greatest Controversy - Prelude to Genocide

now openly to be wrought on the bishop and the whole vassalage ... Duke Ordulf ... devastated ... the bishopric of Bremen in Frisia and blinded the vassals of the Church'. By his command the captives were 'to be publicly whipped and shorn; lastly, he in every way assailed, plundered, struck, and insulted the Church and its ministers'.³²⁶

During the early Middle Ages paganism was rampant in Saxony and among the Slavic nations.³²⁷ And there were other players. In the year 954 AD battles abounded as Magyars pierced the Bohemian heartlands, bringing to everyone's attention the dangers of the eastern menace, for they were widely regarded by the papacy as minions of the Antichrist, an appellation which presumably might have rubbed off onto those Bavarians who worked in closely with them.³²⁸

Come 955 AD, an alliance of several Saxon nobles and Slav chieftains was formed, which launched aggressive frontal assaults on Saxony, an uprising which was put down by the emperor, and provided the *causa bellum* for projecting his forces against the insurgent Slavs and rebel Saxons.³²⁹ The emperor's plans for war in the East were beyond his capabilities in many respects. The logistics of the operation necessitated a financial burden that was barely sustainable, and what is more, his troops had a poor knowledge of siegecraft, and were unlikely to have much success in assaulting the formidable fortifications of the Slavs. He had only to look to the past to see a litany of military failures, which greatly outnumbered whatever successes had been made by Frankish troops in military expeditions against the Slavs.

In 959 AD the arrival of a communique at Otto's court, from Ol'ga the Christian mother of the heathen Khagan Svyatoslav, requesting that he send a bishop and a priest to Kiev, allowed him to sense new possibilities for building an eastern power base.³³⁰ He would couple the acquisition of power with evangelization, and use this as his platform for the eastern campaigns. But many things conspired against this, not the least of which was the fact that no priests were willing to undertake missions among the Slavs, preferring to leave them remain pagan.³³⁰ We might think that this was due to a climate of fear, especially when it came to light that Adalbert, one priest who did reluctantly go to Kiev, had only just made it back alive after his entire retinue had been slaughtered.³³¹

Missionary work among the Slavs suffered setback after setback as viking raids increased in frequency and ferocity during the 9th and 10th Centuries AD. The fate of the border priests evangelising eastern Slavia was made especially precarious as numerous Slav tribes fell in behind the Norsemen.³³² Rapidly multiplying pagan forces, acting with a greater sense of direction and purpose, provided certain Norsemen with enhanced military and naval capabilities. Slavic combatants were gainfully employed to wage war across a number of fronts, and bring conflict even father afield, even to Constantinople.

These audacious pagan military gambles, which split asunder the dominion of the western Christian emperor, were not only a reaction against the new faith, but the burgeoning taxes of greedy Dukes like Billung.³³³ Between 911 and 918 the Magyars devastated all the German and Saxon provinces east of the Rhine River, and even fell upon Francia and Lotharingia, on the other side of the Rhine.³³⁴ During that same period a double-foe emerged, a combined Dano-Slavic force that unleashed a wave of terror in Saxony. One of the key figures in this incursion into the Holy Roman Empire was Gorm a 'savage worm'³³⁴ with a ferociously anti-Christian spirit. *'In his determination utterly to destroy Christianity in Denmark, he drove the priests out of his territories and even tortured many to death.'*³³⁴

In retribution King Henry began a series of retaliatory strikes against the heathen hosts which had violated the Imperial frontier. Attacking them one by one, he assailed first the Magyars with devastating effectiveness, then the Northern Serbs and Bohemians of Central Europe. Next he repeatedly triumphed over large formations of Slavs fielded by diverse tribes between 928 and 932, and again in 933-934 AD. His grand finale though, was an invasion of Denmark, where he beat Gorm into submission, and pushed northward the border as far as the Eider River. Though Gorm remained adamantly hateful of Christianity, King Henry still gained sufficient concessions to enable missionaries to operate there, if somewhat tenuously. The task of co-ordinating this missionary effort was left to Archbishop Unni, the only recorded preacher to attempt conversions on Danish soil since the failed missions of Ansgar and Rimbert some 70 years previously.

Newly appointed to the Dukedom, Bernhard planned insurrection against the Western emperor.³³⁵ To bring his conspiracy to fruition he stirred dissension among the Saxons, inflicting debilitating tyrannies on those who would not rally behind his cause, or who supported the Church.³³⁵ He turned on the Slavic Winuli tribe, with whom the Germans and Saxons had come to be on good terms.³³⁵ No longer able to stomach the outrages perpetrated by the Duke, violence simmered over, as Mizzidrag and Mistovoi advocated the abandonment of Christianity, and an immediate return to paganism.³³⁵ The act which finally tipped the Slavs over the edge was an unbearable insult which the Duke flung at them somewhere between 963-983 AD. For the Slav chief had given a thousand horsemen to the Duke to engage in his campaign against the Italians, on the promise that he could wed Bernhard's niece.³³⁵ With most of the Slav auxiliaries dead on a far off battlefield, Bernhard rescinded the proposed marriage deal, and labelled them dogs.³³⁵ Mistovoi's response was *'if we are dogs then we will take big bites'*.³³⁵ By this he meant the Slavic war machine would rain down on the Germans, and do immeasurable damage. Thence began the Polish insurrections of bitter memory, that gutted huge tracts of the Holy Roman Empire.³³⁵

The Saxon Duke Billung Ordulph, son of Bernhard II, conjured even greater troubles for the Church through his alliances with the Abrodites and Wilzi tribes.³³⁶ These pacts were

formed after Billung seized upon an insidious plot according to which he could consolidate his domination of the area by harnessing the Slavs into raising their deadly hand against the Franks and Saxons.³³⁶ This he calculated would draw down the emperor's fullest wrath and lead to vicious reprisals against the Slavs, following which Duke Ordulph could rule the area with minimal church interference.³³⁶

Next came a new round of wars. The chief protagonists were an unlikely bunch; some Slav chieftains and a *'bad Christian'*, in addition to the Duke of Saxony and his Saxon subjects, who had caused the degeneration of Christianity in their region, by cutting off funding to the churches, thereby starving out the priests.³³⁷ *'Having brought together a multitude of robbers, he (the pagan Slav Gottschalk) smote, out of vengeance for his father, the whole land of the Nordalbingians'*.³³⁸ There, only two well-fortified settlements escaped his unrelenting carnage, until he was captured by the Duke's forces, and slapped in irons as though he were a *'robber-chieftain'*.³³⁸ Prior to his apprehension he had tried to arrange a truce.³³⁸ The wording of his peace offer was preserved, and in it he declares that he would hand over the *'band of robbers'* who had aided him on his retributive forays into the Holy Roman Empire.³³⁸ Gottschalk went to live in the court of the Danish king Canute, and served abroad with Canute's forces in Britain, as well as Normandy, distinguishing himself by his heroic exploits.³³⁸ This Gottschalk then married into Canute's royal family and, upon Canute's death, returned to Wendland to recover his possessions, which had been commandeered by pagans in his absence.³³⁸

Missionaries were dangerous, even just one of them. After their relapse into paganism, roughly 30% of the Polish tribesmen were re-converted through the efforts of Gottschalk alone.³³⁹ Whereas previously the Western Slavs received precious little tuition in the teachings of the Catholic faith, Gottschalk's new initiatives created far better pastoral care than before.³³⁹ New religious centers were founded by brethren at Mecklenburg, Lubeck, Ratzeburg, Lenzen and even as far as Oldenburg.³³⁹

It was not long after that, in 1057 AD, that pagan upheavals again revisited the Church in Western Slavia. Internecine warfare broke out between the Wilzi (ie; the tribal federation of the Circipani, Kicini, Tholenzi and Redarii) and the Luticians.³³⁹ The trouble makers during these hostilities were the Tholenzi, and the Redarii foremost, militants who other heathen Slavs looked towards.³³⁹ They sought to install themselves as Western Slav rulers, with their claims to lordship planted firmly in the pre-eminence of the pagan holy sites gracing their domains, and the greatness of their noble stock.³³⁹

'The Redarii and Tholenzi desire to rule because of the high antiquity of their stronghold and the great reputation of the fane in which there is exhibited an image of Redigast. They claimed for themselves special preferment in respect of nobility because, on account of the oracle and the annual offerings of sacrifices they were frequently visited by all the Slavic people'.³⁴⁰

And there is no forgetting the influence of the Rani;

*'Now the Rani, who are called Runi by others, are a fierce people who dwell in the heart of the sea. They are given beyond measure to idolatry. They maintain a primacy over every Slavic tribe and have a king and a very celebrated fame. Wherefore, too, on account of the special veneration paid this fame, they hold first claim to respect. Although they impose their yoke on many, they themselves are subject to no one's yoke, since they are hard to reach by reason of the nature of their situation.'*³⁴¹

Following the collapse of the Church's infra-structure during the pagan uprisings, the Slav temples were built anew. These resurrected Western Slav pagan temples were not remodelled or refurbished Christian churches. After all, every last one of the chapels had been burned to the ground.³⁴² But in a very short space of time immense capital outlays were made to rebuild the heathen temples.³⁴² For their part, overseas contributors helped make this happen all the quicker; probably pagans sympathetic to the cause.³⁴²

Some clergy felt that it was best to keep lobbying certain Slav rulers, to see if they could re-convert the Wends tribe by tribe. Bishop Gerold made one such risky venture into Slavia. After visiting the court of a prominent Wendish pagan, bishop Gerold recalled the following:

*'Still the cups of the Slavs were neither sweet nor pleasing to us because we saw the shackles and diverse kinds of instruments of torture which they were wont to use on the Christians brought here from Denmark. We saw there priests of the Lord, emaciated by their long detention in captivity, whom the bishop could not help either by force or by prayer.'*³⁴³

These incarcerated Danes were religious prisoners, layfolk and clergy, held by the Western Slavs. They languished there not because of their race or political persuasion, but because of their faith. Such sufferings were a foretaste of what the pagans themselves might expect in Christian jails once the tide had turned against them.

But there were other issues. The Ottonian emperors were supposedly supportive of the papacy, and leading lights in the reform papacy's push to wipe out simony and any other non-canonical heretical vice within the clergy, that seemed linked with the old ways. This succeeded in getting the German clergy off side, because his policies constituted a direct attack on them. The truth is, I believe, that the German clergy, like every level of German and Saxon society, was deeply connected with the pagan Western Slavs. They were in no mood to take Rome's judaized version of the faith to the Wends in the East. They simply refused to go. Despite this we have cause to wonder about the secret allegiances of Otto, who was addressed by the non-reformist Avignon Pope Sylvester II (himself of 'suspect' nature) as *'ever august Caesar ... my Glorious Lord Otto'*.³⁴⁴ Now Otto does not seem to have been the sort

of ruler that later apostolic popes would have hoped for, somehow steeped in the Mithraic mysteries. He partook of ceremonial banquets at a horse-shoe table, that sat atop a dais, just as the brotherhood once did.³⁴⁴ Before him, onlookers and his many attendants witnessed the unfolding proceedings, bowing, in eastern fashion,³⁴⁴ in his presence. Apocalyptic motifs decorated his full robes,³⁴⁴ and *gold filagree zodiac signs* his cape.³⁴⁴ In his hands rested the orb of dominion, and a spear granting temporal power.³⁴⁴ A web of special, nay secretive offices were instituted by him, each bearing some semblance to those of Ancient Rome.³⁴⁴ If Otto III's personal entourage of clergy were party to the same warrior-priesthood, who in a very Mithraic way were also worshiping Jesus as an incarnation of *Sol Invictus* it may explain a recurring tradition of Christian warrior-priests. Boniface wrote '*We have forbidden the servants of God to wear showy or martial dress or to carry arms*'.³⁴⁵ Similar traditions may have existed in Ireland. One Irish bishop of the blood, Cormac Mac Cuilleannain, had his seat at Cashel. He once dreamt of installing himself as the High King of Ireland, but his grab for power perished, as he fell mortally wounded in the thick of battle. Obviously he fancied himself as a bit of a warrior, not to mention a fitting king. Perhaps the military orders of Templars and Hospitalers were the last vestiges of this Christian sub-cult, an outgrowth of the ancient Mithraic mysteries.

Having eventually subdued many of the Slavs, the Frankish emperor put forth his desire for the right of political control over the entire Slavic East, but Pope Agapitus II allowed them as far as the Oder river only.³⁴⁷ Agapitus was a man much preoccupied with the task of reforming the German clergy, and, in addition to that, intent on extending the influence of the Catholic Church over the pagan Scandinavians and Slavs. The sway of the Frankish emperors was to be halted there for the pope did not grant the German clergy permission to go proselytising in areas which it personally sought to tackle.³⁴⁷ This might have been due to suspicions he held concerning undesirable influences in the German clergy at that time. Otherwise the pope might simply have wanted to curtail the emperors military exploits, where campaigns were conducted under a vague pretext of evangelization. But the tide changed, as anti-reformists periodically gained power at the Vatican.

The creation of an exulted German nation under the Ottonians caused much disquiet among the other crown heads of Europe.³⁴⁸ Nevertheless Otto III (reigning 996-1002 AD) did manage to gain the upper hand in Germany, perhaps riding high on the nationalistic sentiments of a Germany which had climbed to ascendancy over the French under his family. Thus he began implementing his designs in the east, which were intended to win the Slavs over to the papal cause; since he desired to place the Poles and Magyars under the jurisdiction of the papacy, thus freeing them of the German Church.³⁴⁸ Under the standards of the emperor, Frankish troops waged war against the pagan Slavs who offered strong resistance to the overtures of Christianity. On the death of the last Ottonian emperor (1002

AD), his successor Henry, a Bavarian Duke, together with Polish mercenaries, attacked the Poles once again, and proved so victorious that his troops marched into Bohemia.³⁴⁸ Little quarter was given, with pagan Slav war prisoners often strung up.³⁴⁸ This came back to bite them during the 1030 AD pagan Polish uprisings against the Church, when many clergy were murdered.³⁴⁸

As constantly relapsing heathens they were seen by the Franks as 'stinking' lawless brigands; debased and most untrustworthy. And yet once they had converted to Christianity their 'stink' disappeared in some people's eyes, as Slavs were granted their own autonomy by Emperor Otto, who ensured that they were very favourably treated. Might it not be that the stench disappeared once they ceased using urine in their purificatory ablutions? Otto probably had some understanding of the Slavic mind, after all his wife, the Empress, was formerly a Rus' princess. While many Saxons were significantly allied to the Slavs, other Franks and Saxons wanted nothing whatsoever to do with them, for the Slavs (the Poles especially), were supposed to have been '*born criminals*'.³⁴⁹ It seems evident that Otto's animosity towards them centered not so much on the Slavs as an ethnic group, but on their staunch adherence to the pagan faith in the face of Christianity. By converting, many Slavs at once regained the friendship and respect of the Germans. Indeed many of these Western Slavs accompanied the Teutonic knights on their crusades further to the East.³⁵⁰ Paradoxically, the emperor's evangelization plans for the East caused fissures to appear within Frankish society. Not all Germans were in favour of converting the pagan Slavs, and would have preferred it if the emperor left them well alone.³⁵¹ No doubt those who held such sympathies were in some way related to the Slavs in either an ancestral or religious sense, and might have been fearful of what would happen to the Slavs once the upgraded Ottonian military machine bore down upon them.

Many Western Slavs lived in the German states of Thuringia and Brandenburg, especially the Lutizian tribe.³⁵² Naturally Saxons had elaborate ties with them, largely through intermarriage, especially at a royal level, and had initially been reluctant to go crusading against them.³⁵¹ But beginning with the Anti-Slav battles of 930 AD, Saxons and Lotharingians (at the instigation of Otto III) became steadily more embroiled in warfare against these Western Slavs.³⁵¹

Despite the large number of Frankish troops deployed in the East, the evangelization missions to the Wends and Magyars (dating to the mid to late 10th Century AD), were predominantly spearheaded by the Czech bishop Adalbert, under the patronage of their princes. The Czechs appear to have been staunch allies of the Catholic Church in this respect. So highly regarded and trusted were they that Pope Sylvester II placed on the head of King Steven a crown imparting the apostolic right to found Czech parishes as he saw fit; no small gift during an age when the papacy eyed the many surrounding monarchs with deep

suspicion, and sought to remove their powers of lay investiture. Owing to the timely diplomatic marriage of their princess Dobrawa to the Polish Duke Mieszko, the Poles abandoned the old ways in favour of the Cross of Calvary, and in 966 AD became a nascent Catholic state. And like a falling domino, next came the conversion of the Hungarians. Thus the Hungarians and the Poles became committed allies of the papal State (rather than the Frankish Church) on the very periphery of Western Christendom.

Without question the pagans who had crossed over into the Christian faith must have found the whole experience very confusing, for they were greeted by vistas of bickering, faction-riddled Churchmen from the Frankish Catholic Church, not to mention Orthodox missionaries. In the Balkans, amid the strife caused by the jockeying for political control of the region (by the Eastern and Western Church), it was not uncommon for the average Slav or Bulgar to become lost amid the disputation. This is precisely the thing Alcuin warned of during Charlemagne's attempts to convert the Saxons. Alcuin, a clergyman acting as advisor to the Frankish monarch, implored his liege not to baptize by the sword without properly teaching the newly-conquered barbarians the basic precepts of the Christianity. Little heed was paid to his words. The Slavs had been 'converted' and 'baptized', yet had little understanding of the faith. In time this changed due to the efforts of far-sighted missionaries like Cyril and Methodius, but even still the political agenda was never far from away on the horizon. And so it all turned sour.

Although the Poles had converted in the late 10th Century AD, they began relapsing into paganism soon after.³⁵² Accordingly, Saxon-orchestrated, anti-Slav crusades began anew during the 12th Century, which caused Pope Eugenius III great disappointment.³⁵² All they succeeded in doing was solidifying the pagan resistance, and unravelling the past gains made by missionaries sent into that area.

In Ukrainian and Belorussian we find the word *kostyol*, which meant 'a Catholic Church'.³⁵³ It is related to the Polish *kosciol*, the Czech *kostel*, which have the same meaning. This says something about the Catholic Church's tenuous state of security in Western Slavia, for in the Latin and Old High German such words indicate 'a castle or fortification' rather than 'a church'. There was a preponderance of lay invested parishes in Germany prior to the medieval papal reforms, and many were no doubt situated inside the castles of their sponsors. Even so this did not lead to a surviving linguistic correlation between 'a fortification' and 'a church' in Germany or Rome. Since *kostyol* and variants of it are not found in the Baltic languages this connection is unlikely to have arisen during the Northern crusades. Therefore the overlaying of both concepts most likely dates to the 10th Century attacks visited on the Church by the Hungarians and Slavs. As a result churches of the period were probably heavily fortified.

That it does not appear in the Serbo-croat, Rumanian, or Hungarian is problematic, and suggestive that Polish and Czech parishes were particularly risky places in former times, more so than in the Balkans. Either churches were regularly attacked, or priests and bishops were vulnerable to assassination; hence the need for permanent protection.

That the connection is preserved in the Belorussian and Ukrainian suggests that these populations were living in close proximity to fortified Catholic parishes, or were mixing with people who worshiped at such places. Either situation is likely considering that Orthodox Belorussia and the Ukraine abutted the remotest of Catholic regions.

The conversion of the Slavs and the mission to Kiev

The origins of Christianity in Russia are exceedingly vague, and traceable to a period many centuries earlier than what is normally supposed. In truth the Scythians were the first Christians to inhabit Russia, and had done so for some time prior to the 325 AD Nicaean council. Scythians kindly supplied their own ecclesiastical delegates to this first synod;

*'A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia and Pamphylia, Cappadocia, Asia and Phrygia, furnished their most distinguished prelates...'*³⁵⁴

Scythian parishes probably continued to exist throughout most of the 400's. I say this because of what Canon 28 of Chalcedon stated, written in 451 AD;

*'For the Fathers (ie; the Church Fathers) rightly granted privileges to the throne of old Rome, because it was the royal city. And the 150 most religious bishops, actuated by the same consideration, gave equal privileges to the most holy throne of New Rome ... and enjoys equal privilege with the old imperial Rome, should in ecclesiastical matters also be magnified as she is, and rank next after her; so that, in the Pontic, the Asian and the Thracian dioceses, the metropolitans only and such bishops also of the dioceses aforesaid as are among the barbarians, should be ordained by the aforesaid most holy throne of the most holy church of Constantinople.'*³⁵⁵

In this passage the Holy See of Constantinople possessed equal privileges to those of Rome, especially the right to deliberate on ecclesiastical matters in the eastern jurisdiction in the same way Rome did in the West. Eastern ordinations became the preserved domain of Constantinople. Note also the existence of *dioceses which were situated in 'barbarian' regions*. It is plausible that this is a reference to Scythian dioceses, in addition to the Anatolian, Balkan and Asiatic dioceses.

Later, just after 520 AD, during a time when Rome was embroiled in problems arising from the smoky aftermath of Chalcedon we discover that Christianity was still present in

Scythia. Scythian monks appeared in Rome seeking St *Hormisdas* (the then Bishop of Rome) to discuss a possible solution to the crisis, a novel teaching which they had put together. This became known as the Theopaschite formula.³⁵⁶ Though essentially in accordance with the anti-monophysite stance of Chalcedonian christology, the Scythian formula was rejected as having monophysite affiliations. Yet it might also be that this home-grown brain-child of the Scythian monks was formulated by peace-makers, hoping to provide an equitable solution to the Chalcedonian schism. Anyhow it did not gain endorsement for fear that monophysite adherents could subvert its intended meaning and turn it to their own use.

And it is at this point, some time after 519 AD, that we lose track of any reference to Christianity in Scythia. For some reason pagan dualism displaced the ancient Christian Church of Scythia (however big or small it may have been) and found favor with the Slavs until officially ousted by Vladimir after his 989 AD decision to (re-)baptize the cities of Russia.

The almost impossible task of re-evangelizing the Slavs began around 850 AD when Constantinople, under Patriarch Photius, tasked St's Cyril and Methodius with bringing the word of God to the Slavs. These two saints became champions of the Slav cause and, with papal blessing, were instrumental in having the Slavic tongues introduced into Christian worship, by translating the Bible using the cyrillic alphabet. This legacy of the written word still remains today, a virtual insignia of Slavic society.³⁵⁷

So it came to pass that German clergy represented the Western Church at the polemical mission to Vladimir of Kiev during the reign of Pope John XV, at which legates from Islam, Judaism, and the Byzantine Church also arrived. Unwilling to trust in the mere words of delegates and underlings, the Russian royals decided to send trusted nobles abroad to see these other faiths in action for themselves. What particularly struck the Slavic boyars (nobles) when they visited the native countries of these faiths was that the grandeur of Byzantine architecture and Church ritual outshone by a very great degree everything else they had witnessed among the German Catholics, the Khazarian Jews and the now Islamic Bulgars of the Upper Volga. Certainly German Church buildings were more primitive during the 10th Century and would have seemed insignificant when compared with the engineering and artistic magnificence of the Byzantine Hagia Sophia basilica, for it was not until the 12th Century that the awe-inspiring medieval western cathedrals were built. Largely unimpressed by what they saw elsewhere the Slavs gravitated towards what was arguably the greatest Empire in the world; Byzantium. It had it all; power, majesty, and wealth. Despite their acceptance of Byzantine ecclesiastical influence, the Rus' Khagan and subsequent generations of reigning princes continued to interact with the papacy for many centuries.

Christianity's Greatest Controversy - Prelude to Genocide

During the 10th Century AD German, Bulgar and Byzantine Christian missionaries sent their own representatives to Kiev bearing aloft the message of Christ to the (Magian) heathen Khagan Vladimir. And so began the lead up to Russia's adoption of Apostolic Christianity, for the conversion of the Eastern Slavs took place more through diplomacy than by punitive military expeditions, such as were pitted against the Magyars and Western Slavs. It is unlikely that these missionaries even faintly understood what was required to convert the Eastern Slavs, but most assuredly Vladimir did. Following his baptism under the Byzantine rites, Vladimir gathered sufficient troops and a number of Byzantine clergymen and set off for Mother Russia, cross in hand. Whether Vladimir prepared the entourages of priests from Tsargrad and the Crimea for what their eyes would see upon crossing the Rus' frontier is hard to say; certainly their priestly tutors couldn't have. Split-level sunken temples, towers, idol sanctuaries, sacred fires, white and black magic, demon-worship, astrology, magus-mounds, writing, human sacrifice, towered celestial observatories. These were elements of a civilization that in some respects technologically surpassed that of Byzantium, and yet threatened to destroy it. The 2,000 wheeled-ship attack on Tsargrad in 907 AD (found in the *Primary Chronicle* and Byzantine sources) proved they were of some concern.

At once St Vladimir's newly baptized troops began their search for the pagan *Volkhov* (Old Russian: 'Magi'), a prey who, like the wolves, proved most difficult to track. Catching wind of Vladimir's surprise plans for conversion, many *Volkhov* were spirited away by the *Boyar* nobles, or fled to more secluded locations, where they were likely to evade detection. As the new lawful faith of the people, the Church had to try and 'install piety and reverence into the heathen', but the job was beyond measure. Trouble was brewing, sworn alliances between the *Volkhov* and the princes, merchants, nobility and the private standing armies of the *boyari*, guaranteed safe-havens for the *Volkhov* that stayed on. Others migrated out into the deepest recesses of the forests, or to the militant pagan strongholds of the Baltic states, and rural Bulgaria. The Baltic forever remained a wasp's nest of paganism, vitriolically repulsing any form of Church expansion onto their turf. This same area, *Askala*, 'Land of the Wizards' was festooned with indigenous Baltic Magi.³⁵⁸ In the Balkans, too, the cup of heresy was filled to overflowing, and spilled out into Europe and Byzantium, making them drunk on such heady brews as Bogomilism, the new association of heretical sects galvanized under the 'Black Pope', the supposed grand master of all heresies (ie; the head of the pagan religious apparatus).³⁵⁹

It has long been assumed the conversion polemic was called by Vladimir, due to evolving political and economic considerations. While these two factors might have played a major part in it, I believe that deep down there was a religious reason for their having to abandon the old pagan faith.

Vladimir's rejection of the Muslim delegate allows us to delve inside his mind. When the

Christianity's Greatest Controversy - Prelude to Genocide

Muslim told him that by converting to Islam he and his people would be required to give up pork and alcohol, Vladimir' dismissed their religion on the spot, exclaiming, 'Our forefathers followed no such teaching'.³⁶⁰ Here his thought processes become accessible. The religion he expected to adopt had to be practically identical to the old faith, or at least partly based on it. That Muslim prohibitions on pork and alcohol were sufficient to have them immediately discounted from the selection process, was as much a testimony to the expected continuation of libations inside the new faith, as it was the expectation that the new faith would in some way be allied with the teachings of his ancestors.

The writer of the *Primary Chronicle* had his own agenda to think about; it is clearly a political-religious document, rather than a strictly historical treatise. This is something I have been very careful to take into account when using anything from it. While it does contain a large amount of invaluable historical source material, it is more famous for what it does not tell the reader. And, I hasten to add, it is a far cry from Roman Catholic documentation from the period, which, in addition to its many references to good things, hung out its dirty washing for all to see.

I have found no evidence of blatant lying in it, but put simply, it is one of the best acts of censorship you're ever likely to see. It served to steer the mind of the reader in certain directions, rather than record for posterity a full account of what the Russian pagan world looked like before the advent of Christianity, or preserve the exact nature of the polemic which led to the conversion of the Russes.

The order in which the delegates were seen by Vladimir' was Muslims, German Catholics, Jews, and Byzantine Orthodox Christians. The Chronicle has only a few brief things to say about what the first three faiths put forward. The Chronicler writes that he could not record what the Muslims said during the Polemic, out of sheer decency. The Catholic emissary's speech was several sentences long if you are to believe the Chronicle. In no way does it explain Christianity from a Catholic viewpoint, and likewise very little was written about what the Jews said. When at last we reach the Byzantine delegate, we see a lengthy discourse lasting 12 pages!

But it does yield some interesting morsels of information. The forefathers of the Slavs were not circumcized. Herodotus mentioned in the *Histories*, that circumcision was a peculiar custom practiced only by the Egyptians, and those who they taught it to, namely the Jews and the Armenians.

Vladimir's mention that his forefathers practiced no such fasting to the German emissary sent by the pope, tells us that Vladimir's pagan faith was not Manichaean in nature; asceticism and restraining the sexual act was not part of the old faith. While the Magi believed that gluttons would be thin in hell, and the malnourished robust in heaven, this did not cause them to recommend fasting, in fact they disdained it. On the contrary white families partook

of religious feasts, and shared their food with those who had less. Food was good and wholesome, a gift from God.

And so he chose to formally ally his Church with Byzantium. The Church of early Russes did not possess its own nationalistic autonomy, but was under the direct authority of Constantinople (Tsargrad). Its first 70 or so years were spent in brotherly communion with Rome, largely in name only, thereafter it became exclusively answerable to Byzantium. All Rus' metropolitans (arch-bishops) were appointed by the Greeks, but the *Velikiy Knyaz'* or *Khagan* had a right of veto concerning any prospective metropolitan. In turn the metropolitan could appoint bishops, who in turn ordained *svyashchenniki* and *popi* to serve in their own diocese.

Whilst effectively being an agency of a foreign power, the early Russian missionary Church was still permitted freedom of operation by the prince, partly as a diplomatic concession, and partly on account of his gradual embrasure of the Orthodox Catholic faith.

With the establishment of the Church's rights by the formal first statute of the year 996 AD, the Russian Church became for all intents and purposes a powerful and legitimate socio-political entity.³⁶¹ Prior to this time Christianity was an impotent political force, devoid of any authority amongst the Russes. As always the countryside proved an untouchable seed bed of the old ways, separated from the early Russian missionary centers by considerable distances and thick forests. From that time the Rus' Church could expect the total support of the secular authorities, especially with regard to the implementation of Christian laws and the mission of conversion. After 1054 AD, the adherents of Roman traditions were most likely seen as followers of untruth, and vice versa.

From the *Primary Chronicle* we know that some of the Norse Varangians who settled in Rus' were staunch Christians ready to die for the faith. Some might have received baptism back home in Scandinavia as a result of St Ansgar's or Unni's missions (by Roman rites), whilst others (that saw service in the Varangian guard) entered the Church via the Byzantine rite. The major spin off of this amongst early Rus' Christian communities was a *unique* inter-familiarity between both rites. Western customs were widely tolerated, but probably not widespread. Rarely though did small chapels of a thoroughly western nature exist, except perhaps amongst the Varangian colonies. St Olav's Church built by the Norsemen in Novgorod was perhaps one such example of Western religiosity in the East. This was where the famed King Olav Tryggvason supposedly went to mass during his formative years in Novgorod. In a 13th Century Russian account of those times, we are further told that,

'The Norwegian king Olav went to the court of Vladimir' in Gardarike (ie; Rus') and there he went with him to the (pagan) temple, and having brought the sacrifice to the idols, Olav stood behind the door, and awaited prince Vladimir'.³⁶²

Catholic Church reforms in the middle ages

The tussle between the Scandinavian King Svein and a German archbishop was noted by Adam of Bremen. The seriousness of this particular clash between a representative of the Church and a crowned head of state, epitomized the reform papacy's struggle to totally eliminate a range of practices seen as serious heresy;

King Svein 'by and by forgot the heavenly King as things prospered with him and married a blood relative from Sweden. This mightily displeased the lord archbishop, who sent legates to the rash king, rebuking him severely for his sin'. Excommunication would surely follow if Svein failed to comply. 'Beside himself with rage, the king .. threatened to ravage ... the whole diocese of Hamburg. Unperturbed ... our archbishop, reproving and entreating, remained firm'. Eventually 'the Danish tyrant was prevailed upon by letters from the pope to give his cousin a bill of divorce.... Soon after he put aside his cousin he took to himself other wives and concubines, and again still others'.³⁶³

During the Middle Ages it was noted that royalty and simoniacal members of the clergy had very many concubines who were financed by the parish. These were often hearth girls who carried the children of priests in their wombs. Again all of this was contrary to Church canon law. Clerical unchastity was outlawed and vigorously policed during the 11th Century AD, especially during the reigns of Pope Leo IX, Stephen IX, Nicholas II, and Alexander II. These were just some of the popes responsible for reforming a Church, which according to the *New Catholic Encyclopedia* was bordering on decadent. However the complex reasons for the so-called decadence have not been apparent to everyone. In any case, these popes did not enjoy the full support of the Church elsewhere. In Germany and France indigenous clergy reviled Rome's attempts to reform the Saxon and Germanic priesthood. Alexander II's edict that married priests were no longer permitted to serve at mass would have incensed not only the covert and overt Magian converts within the clergy, but clergymen who had nothing whatsoever to do with them, and whose only wrong was to be married.³⁶⁴ These men too paid the price.

Around 1063 AD, the pace of reform was reaching dizzy levels, with successive popes dispatching powerful and trusted deputies abroad to ensure that reforms were being implemented. As time progressed, the inquisitors became intertwined with the business of Church reform. Via such agencies, the papacy hoped to discover what was *really* happening out there in Christendom. Certainly it successfully identified reprobate clerics and nuns, who Rome hoped to expel from the Church; such as an inner circle of five simoniacs

(Magians or Magian-Christians) acting as advisors to the emperor.

The last straw came when Gregory VII decreed that the German emperor was no longer to have any say over his bishops, who were to be placed under full papal control. Similarly, his right to oversee lay investiture was rescinded, where a specific appointment had not been countenanced by Rome. This robbing of the emperor's powers over the German Church provoked a synod of Frankish bishops at Worms which renounced the pope and discourteously installed bishops favourable to the emperor in major sees across Germany and Italy. In retaliation, Gregory invoked the penalty of excommunication against Emperor Henry IV. By this stage the pope had lost the support of some thirteen Cardinal bishops, and a host of other clergy. The whole issue of internal reconstruction was tearing the Catholic Church apart. Driving the wise men out of the clergy entailed a very rocky road, which must have seemed unbearable for either faction.

As far as the Magians were concerned, the act of celibacy was believed to aid and abet the demonic forces. The pope's banning of married priests, and enforced celibacy was bound to ruffle their feathers badly, and proved to be the very decree which shunted his adversaries into even greater militancy. To add to the confusion of the period, the emperor plotted with bishops in Lombardy and France, to get them to consecrate his preferred candidates for positions in certain sees. Not wanting to be outdone, the pope inserted his own candidates into the sees instead. This frequently led to situations where archbishoprics unofficially had two archbishops, though in reality one only ever presided, since their opponent was usually ousted from the city by force of arms, or subjected to even worse sufferings.³⁶⁵ Just whose candidate prevailed depended a lot on the secular powers of local barons, dukes and lords, and how close it was to Rome. Naturally the further away it was, the less able the pope would have been to get control of the situation.

So who were the unchaste priests with all the concubines? Well it is just possible that during plagues, or in times of war, when there were large numbers of casualties, there would have been a certain number of childless widows. Perhaps the priest was being a nice guy, and helped with their upkeep. But if these priests were Magian-Christians, then we might think that some were fulfilling their Magian duty to fallen kinsmen who had died without sons, by looking after their wives, and siring children by them.

'Wolves' among the flock

Regarding the outbreak of witchcraft, *Malleus Maleficarum* stated that witches were present, even among the clergy.

*'...in certain territories which lie along the borders of the Rhine, nevertheless not a few clerics and lay folk of those countries, seeking too curiously to know more than concerns them...'*³⁶⁶

Christianity's Greatest Controversy - Prelude to Genocide

Despite the many synods held during the papal reform period (which denounced simony and clerical marriage), some bishops appear to have refused to implement the decrees in their own dioceses.

*In that council (at Mainz) a certain bishop of Speyer, Sigebod, who stood accused of the crime of adultery, was cleared by sacrificial ordeal. Many other measures besides were there adopted for the welfare of the Church, in the fore of which simoniacal heresy and the abomination of clerical marriage were forever condemned, over the signatures of the synod. That our archbishop, when he came home, did not keep silence about these evils is proved.*³⁶⁷

The last line intimates that some archbishops returned back to their respective dioceses without as much as telling anyone about the events of the Mainz synod. Such clerics obviously did not agree with the reforms. These might have been suspect bishops, who were still largely present during the 10th and later centuries;

*'But there were with the bishop others, false prophets, who made promises of a far different kind, and in them he had greater faith.'*³⁶⁸

Cardinals such as La Grange are likely to have been Magian-Christians, judging by his desire to be defleshed after his death.³⁶⁹ They may have succeeded in installing one of their kind as pope. Pope John XXIII, for example, was charged not only with murder, gross sexual indecency and immorality, but simony. And there's that word again! Behind the ejection from office of Pope John XXIII at the Council of Constance (15th Century AD) can we discern the apprehension of an enterprising Magian dualistic infiltrator? A man politically removed by his adversaries among the bishops? Or the Church's rebuttal of a man greatly weak in the flesh, who was dragging the papal seat into disrepute, turning into little more than a sham during his reign?

One of the most highly placed heretical personages to have ever usurped a post inside the reformist Vatican was perhaps none other than Pope Boniface VIII, who was arraigned and convicted as a practitioner of the infernal arts after his death in 1310 AD.³⁷⁰ His principal accuser was one Nogaret, who was linked with the French monarch (the pope's main political enemy), with whom the pope had entered into a bitter struggle over taxes.³⁷⁰ Nogaret kidnapped Boniface to bring him to trial, and held him detained inside a castle.³⁷⁰ So harrowing an ordeal was it that Boniface died barely a month after being released from imprisonment by a crowd of sympathizers.³⁷⁰ Boniface VIII's successor, Pope Benedict excommunicated the intriguers who had incarcerated him.³⁷⁰ However, within a year Benedict had passed away, only to be succeeded by a French Pope, Clement V, who moved the papal throne to Avignon (*a phase during which no German cardinal bishops were recognized by the papacy*).³⁷⁰ Clement, it just so happens, was a friend of Nogaret, Boniface's original

accuser.³⁷⁰ Accordingly Clement removed the heavy sentence of excommunication from Nogaret's shoulders and ordered a full enquiry into the matter. The trail of evidence that emerged was lengthy and damning of Boniface VIII, who in prior years was called Benedict Caetani. Having missed out on election as pope the first time around, Caetani was said to have been repeatedly seen entering his private chamber, to summon up demonic serpents and beasts amid billowing clouds of incense. These supposedly made the earth belch and quake upon their arrival.³⁷⁰ On one occasion he was allegedly heard to have derided and blasted the essences within the room for not granting him the papal throne, only to receive the reply, *'It was impossible this time. Your papacy must come from us, you must not be a true, legitimate pope'*.³⁷⁰

There was no end to the number of (supposedly hand-picked) witnesses who came forth offering evidence at Boniface's trial in 1310 AD, though later, during the Roman phase of the trial, a handful of monks provided additional accounts. These were clergy in no way connected with the power factions involved in this particular case.³⁷⁰ According to their testimony, Boniface VIII was in league with three demons, one of which was bestowed upon him as a gift by a *Hungarian* fellow.³⁷⁰ Boniface always wore a magical gem ring which contained an unspecified spiritual essence, and which carried images such as the head of an unnamed animal, images which were seen to change from time to time (perhaps a reference to his choice of different talismanic rings on a given day).³⁷⁰ A parallel can be drawn here with Magian and Chaldean gem engraving, which turned ordinary gemstones into magical talismanic devices. According to the *Malleus Maleficarum*, witches used such paraphernalia.

One monk testified that Boniface VIII payed homage to an idol *which held a demon within it*, whom Boniface regarded as God himself.³⁷⁰ This effigy might have been made via the telestic or Chaldean art of idol making, which required that a lower *daemone* enter into the fashioned image (See the *True History of Wizards and Witches*). Far from reverencing the idol behind closed doors, Boniface thought nothing of standing for lengthy periods before the idol in plain view of the *many unconcerned guests* he had invited to attend a dinner party at his residence.³⁴⁵ Shocked at what he was witnessing, a monk who had arrived there late enquired of a guest what was going on, only to be matter-of-factly informed that Boniface VIII was worshipping the *'evil majesty'*.³⁷⁰ Another account relating to events some thirty years prior, saw him inscribing a magical circle of protection with a *sword*, as a prelude to the *slaughter of a chicken*, and the blooding of a canister of fiery embers. To add to the mounting case against him, Boniface was not only accused of being a blaspheming apostate, who in private unashamedly attacked the core beliefs of the Church magisterium, but the murderer of Pope Celestine V, a sodomite (performed on children, amongst others by all accounts), a simoniac, as well as in league with the Knights Templar. The evidence fielded at trial cleaves two ways, which I will now illustrate. One interpretation is that Boniface was an innocent

Christianity's Greatest Controversy - Prelude to Genocide

man who had his life destroyed by the intrigues of the French king and his co-conspirators. The trial may well have been a wicked character assassination. Perforce this required a high level conspiracy against him, spearheaded by a fistful of prevaricated testimonies based on a wide spectrum of informed knowledge about Magianism and Chaldeanism.

But the other view is that the evidence was all too true. I myself have suspected that Boniface was a 'heretic' for some time. Not because of anyone's specific (supposedly libellous) account, but because of a statue of the man himself. This effigy shows him wearing a peculiar conical shaped mitre, which deviated somewhat from the types normally worn by previous popes. So numerous were Boniface's statues, that he was accused of virtually preening society for the idolatrous worship of himself. As if that isn't enough, he wore the double-headed eagle insignia,³⁷¹ a symbol used by numerous European royal families, which can be traced back to Ancient Rome, the Turks, Persia, and finally to the Aryan Hittites. Just about every aspect of the case implicated him in the performance of the Magian Zurvanite or Chaldean rites of wizardry, which included fairly precise descriptions of the Chaldean arts. Boniface's lack of beard and long hair, plus his intense opposition to medieval defleshing customs in some quarters of the Western Church probably signify that he was a Chaldean-style wizard rather than Magian or Magian-Christian, because Chaldees only excarnated criminals.

Pope Sylvester II was yet another contender for the title of usurper. Formerly known as Gerbert of Aurelliac, Pope Sylvester was a great scholar, well versed in geography, geometry, astrology and astronomy.³⁷² Rumor had it that Pope Sylvester's personal concubine was an Arab witch, who taught him the most part of the sinister arts, including the fabrication of astronomical devices, terrestrial orbs and the like.³⁷³ At the time of his death, gossip spread that he wanted his corpse reduced into pieces, *a rumor which in the 17th Century was found to be false* when his tomb was broken open and his remains found perfectly intact.³⁷⁴ Was this just wishful thinking on the part of the people, hoping for a return to the old ways, or were there other mischief makers out there trying to stir up pagan sympathies by concocting false stories? Or might his bones have been reclaimed by the heretical faithful for use as relics, and the sarcophagus filled with some unidentified corpse?

They held positions of great esteem inside the Church even in the 6th Century. In the *True History of Wizards and Witches* I described the Mithraic presence in Rome, Mithraism being, in effect, an outgrowth of the Magian mysteries. It was, from very early times, led by the heathen Roman *Pontifex Maximus*, who the Persians themselves termed *Magupat u airharpat Rum* (ie, the Chief of the Roman Magi and fire priests).³⁷⁵ Bearing this in mind, the existence of a Pope Hormisdas in the 6th Century AD is suggestive of a significant Magian-Christian presence within the Vatican beyond the primitive period.

The question of Pope Hormisdas³⁷⁶ (St Hormisdas) is an interesting one indeed. How is it that a Catholic pope chose to be named after the high God of the Aryan Magi, Ormazdes in the Greek. Surely if he charmed Catholics with names like Pope Horus, Pope Hephaestus, Pope Pythagorus, Pope Jupiter, Pope Mithra or Pope Zeus academics would ask serious questions not only about his religious sub-affiliations, but the politico-religious atmosphere inside the Vatican during the early 6th Century, which could be so receptive to such a name. Instead all we hear is that the pope had a Persian name. Well it was a Persian name with a difference, and no doubt a religious statement. The saga probably began with his papal predecessor and colleague Symmachus, whose name I believe came from the Magian deity Simurg, the fire bird. Symmachus was a heathen convert who as a lowly deacon found himself as head of the Church toward the end of 498 AD, his election secured by the Ostrogothic king Theoderic, a Christian of the Arian persuasion. Not surprisingly this took place amid intense opposition. After all, far more senior Church prelates lost their chance to become pope, by-passed in favour of a deacon. Either the man was outstanding, or there was more to this Symmachus than met the eye ... his bloodline I expect. His captaincy at the Holy See was marred by controversy, he himself being reproved and ignored by not a few dignitaries. Yet he is probably best known for running the Manichees (a Christian heretical cult shown next chapter) out of Rome. By my estimation, his interaction with Hormisdas, an Italian noble, runs a close second. Features of St Hormisdas' reign included interaction with Scythian monks who had found their way to the Holy See, and the birth of his son Silverius, who would ascend the papal throne in 536. It's a recurring theme ... the son of a pope becomes vicar of Christ, in his turn. As with Symmachus, Silverius slid comfortably into position once the Gothic king's bullying was applied to his opponents, in timely fashion. What a stroke of luck it must have been for a man who had not even reached the trifling level of deacon!

As for whether a large faction of Magian-sympathetic clergy existed at the dawn of the Church we must resort to an analysis of the names used by bishops in the four Holy Sees until 324, as supplied by Eusebius. Amongst them we find a Symmachus a bishop at Jerusalem somewhere between 138 and 161 AD. Then there was Elagabalus (Rome 218 AD), Babylas (Antioch c. 238 AD), and unquestionably Mazabanes (Jerusalem c. 249),³⁷⁷ not to mention Bishop Cyrus of Pota.³⁷⁸ In all it amounts to a very small percentage with positions of eminence within apostolic Sees. Even so, none were so bold as to use the name Hormisdas. Clearly times were different in 6th Century Rome. Perhaps Gothic pre-Christian religious sensibilities and clout were the decisive factor.

Somewhere between the mid-740's and 780's AD, an Irish bishop from the diocese of Salzburg (perhaps Virgilius) had loyalist Catholic clergy foaming at the mouth, by postulating that there was another world beneath ours, complete with its own sun and

moon.³⁷⁹ With only a little imagination it is possible to glean that he was spreading the word about the 'counterworld', or *antichthon* as the Greeks called it. The counterworld was where demons lived, a miserable, light-starved precinct. As the opposite of heaven high, the counterworld contained an infinitely-enormous, bottomless abyss, the lowest point of existence.

In the writings of St Boniface, two notorious heretical priests are recorded as having been tried before an emotionally charged Roman synod in 745 AD, which led to their imprisonment.³⁸⁰ One of the many errors divulged at the hearing was that Christ had descended into the underworld in order to resurrect not only Christians, but pagan idol-worshipers.³⁸⁰ The more damaging of these and other schismatics claimed to be apostles specially sent by God, living saints who charged their many followers to build chapels and churches in their honour while they were still alive.³⁸⁰ Catholic bishops listened on in horror as their diverse heretical doctrines were read from 'abominable' writings which they had assembled and circulated to the faithful, texts that the synod unanimously condemned to be burned, but on better judgement recommended be placed in the Vatican archive to serve as an eternal condemnation of their evils.³⁸⁰ In concluding the Holy Father at length decried them as '*slaves of the devil and the precursors of Antichrist*'.³⁸⁰

Strouble in the papacy

In the above examples we find potential evidence that some popes were not exactly who they purported to be, and not necessarily supportive of the new reformist stance, which gave rise to the Catholicism and Orthodoxy we know today. Magian Christians were resilient to many of the new changes, and eager to have their people on the papal throne. You may ask how a 'heretic' could bypass the entire system and see himself made the Vicar of Christ? Well, it may have gone something something like this.³⁸¹

Pope Steven V³⁸² (reigned 885-891 AD) moved to forbid the usage of Slavonic in the liturgy, and tried to bring German and French clergymen under closer papal scrutiny and control. Whereas he had initially sought the aid of Arnulf in these matters, he soon found himself talking to a brick wall, and was in some respects forced to look elsewhere. And it was to Duke Guido of Spoleto that he turned, and in him found someone who would be a guardian for the papacy at a time when Muslim military power was on the rise, and threatening Italy.

During the 800's AD Western Christendom technically had two emperors, one of the House of Spoleto (who underwent coronation to the Imperial throne under Pope Steven V in 891 AD), and the other being the Frankish rulers who stemmed from the kin of Emperor Charlemagne. The, some would say, ill-conceived coronation of Spoleto (which may have been performed by Steven V under duress) ignited warfare of such magnitude that it shook

the papal throne to its very foundations, and divided the entire Catholic Church into two factions; those who believed that the Frankish kings should rule over the Holy Roman Empire, and those who followed the Spoletto dynasty. Behind this series of intrigues, European royalty and nobility hoped to gain control over the papacy, to reduce it to little more than their puppet. It is possible to infer that other factors were involved, *namely the degree to which clerics permitted royal personages with magus blood to continue influencing the papacy, or even rule as pope*. Unfortunately we don't know if the issue of flourishing Magianism and Magian-Christianity in Francia in any way influenced Steven V's decision to crown Duke Guido III. Within a very short time Guido had moved on Rome and reduced it to vassalage. Following the death of Steven V (in 891 AD), Pope Formosus was enticed or cajoled into re-confirming the nature of Spoletto's Imperial investiture by performing a repeat coronation of Guido and his son in 892 AD. However, Pope Formosus³⁸³ had realized the potentially disastrous mistake of Pope Steven, and summoned the aid of the Frankish King Arnulf, who, having gathered considerable forces, marched onto the Italian mainland in 896 AD and defeated the army of the Spoletan emperor. At this point the Franks recovered control of the Holy Roman Empire.

Arnulf was also involved in a pact with the Bulgar prince Vladimir-Rasate to mount a two-pronged war against the Church, in both the east and the west, aiming to re-install the old faith.³⁸⁴ We also find a Bulgar connection with Pope Formosus, whom the Bulgars wished to be their personal Metropolitan (Archbishop), a hope that was ultimately quashed by regulations within canon law. Formosus was highly active in the promotion of missionary work in Britain and Germany, and one might suspect, had much to do with the formation and development of the ecclesiastical bodies of these countries.

Anyhow, having taken Rome, Arnulf was struck down by a mysterious paralysis (poison?) and thus forced to return to Germany. But on his departure Pope Formosus (no longer able to rely on the protection of Frankish forces) passed away under unknown circumstances (I believe foul play) only to be replaced in April by the son of Hadrian, an Italian bishop. This (formerly?) unsavoury figurehead (who had been excommunicated more than once in prior years for debauchery) took the papal mitre at the head a mob of pro-Frankish Roman citizenry. He in turn ended his all-too-brief 15-day reign as Pope Boniface VI³⁸⁵ by dying, we are assured, of an attack of gout. Enter Pope Steven VI,³⁸⁵ an obscure priest who had switched sides from the Franks, and placed his full weight behind the Spoletans. Steven sought to continue the work of exerting Roman papal control over the German clergy, and aimed to head off moves among the Normans to start returning to the old pagan ways. Arguably the most controversial, and the gravest decision of his reign, was the disowning of any clergyman ordained via Pope Formosus. Equally scandalous was the posthumous kangaroo court which he ordered for Pope Formosus, whose rotting cadaver he had dug

from the ground and seated before the trial body. Following this, the corpse of the humiliated and discredited pope was abandoned in a grave for the lowly, only later to be retrieved by his followers and taken for proper burial elsewhere by a monk. This act came back to haunt Steven VI, for it amalgamated large numbers of incensed clergy, in addition to the numerous Frankish-sympathetic supporters of the late Formosus. In the wake of miracles reputed to have been effected by the mortal remains of Formosus, insurrection and violence ensued among the pro-Formosans, who fell upon Steven VI, whom they dethroned and incarcerated. In jail for only a brief while, Steven was strangled to death. Some would say his murder was an act of assassination, others the action of an enraged jailer or prisoner. I am willing to speculate that he may even have been sacrificed by the particularly pagan method of strangulation, which probably carried with it an infernal destination for the deceased.

He was in turn replaced by Pope Romanus,³⁸⁶ a supporter of the late Pope Formosus, who had no particular claim to fame, and who, after a mere four month stint, was arrested, removed from office, and shunted off into a monastery. It has been speculated that his moderate stance saw him cast aside in favour of a more militant successor. Next came Pope Theodore II who ruled as pope for barely 20 days during the month of November in 897 AD and then suffering an untimely (and undocumented) death. After him came John IX, a militant pro-Formosan clergyman. Not only did he concern himself with clearing the name of pope Formosus, but he attempted to intervene in religious matters in Bavaria, but was kicked out by the Bavarian bishops. That's right, the pope was told to keep his nose out of their business! He died an apparently natural death in 900 AD after a period of exactly two years in office, but strangely *the papal throne lay vacant for roughly four months* until the ascension of the pro-Formosan Benedict IV,³⁸⁶ perhaps owing to the lengthy soul-searching and politicking among the bishops who had to elect a successor. Violence among the pro and anti-Formosans continued unabated during his reign, however the Formosan faction to which Benedict was party was thrown into disarray by the death of Lambert the Spoletan emperor, who left no heir apparent. Accordingly, by this twist of fate, Benedict was left no other option but to crown as Emperor Louis the Blind, thus allowing the Franks across the threshold of the Vatican once again. But any Frankish presence was short lived once the Italian King Berengar arrayed forces against them, and ejected the Franks from Italy. Shortly thereafter Pope Benedict IV was apparently murdered only to be replaced by Leo V³⁸⁷ in August 903 AD, who was sympathetic to Formosan overtures. Within 20 days Leo fell victim to a coup masterminded by an usurping pro-Formosan clergyman (commonly referred to as Anti-pope Christopher) who had him tossed in jail. Christopher was in his turn deposed by Sergius III,³⁸⁸ a figure who had been previously invested as pope back in 897 AD, but owing to the prevailing pro-Formosan faction (where it counted) was forced to step down

to make way for John IX. As leader of a military force, he seized Christopher, who was subsequently imprisoned with Leo V, the very pope he himself had deposed. Most likely sensing them to be a threat, in 904 AD Pope Sergius ordered that Christopher and Leo be executed while in detention (once again by choking). Sergius had the support of the noble houses of Rome, and clamped down on the pro-Formosans. Having won over whatever nobles wielded substantial financial and military power he set about involving himself in quarrels with Constantinople and strengthening his grip on the Vatican and Rome in general. He was intimately involved with the nobility, and with a girl of high birth in particular, who had a son by him, who would later become a pope. Interestingly, his mitre deviated from previous papal examples, and was tall and cone-shaped, like Boniface VIII's mitre. Following his death in 911 AD he was succeeded by Anastasius III³⁸⁹ who by all accounts was a conciliatory ruler, who did not overly involve himself in the Formosan affair or its lengthy backwash, and attempted to heal the differences between Rome and Constantinople. After the natural death of Anastasius in 913 AD, Lando³⁹⁰ became pope for just over half a year before dying naturally.

The next pope was John X³⁹⁰ (from the diocese of Ravenna), who enjoyed a lengthy reign until 929 AD, his stance on the Formosan issue being far from clear. John was the rumored former lover of Theodora (one of the most powerful women of the Patrician families in medieval Rome), whose claim to the papal throne caused outrage. Despite these early troubles he helped regain the people's respect for the papal institution, and readied Italy for war against the Muslims. Politically he seemed inclined toward an Italian ruler, namely King Berengar, upon whom he bestowed the mantle of emperor, over the Frankish monarchs. John X also played a part in throwing aside the Slavonic liturgy, and at the Swabian synodal meeting of 916 AD, sought to bring the German clergy to heel. Meanwhile forces were mustering against him in Tuscany, where nobles bolstered by Magyar forces planned to depose him. This they achieved in 928 AD. Accordingly, John X wound up in prison, where he stayed under lock and key until asphyxiated about 929 AD. As John sat rotting in prison, Leo VI³⁹¹ took his place for a reign of seven months. It would seem that he was highly favoured by Marozia, the woman who, at 15 years old, apparently bore the child of Pope Sergius III. Following Leo VI's death, after a relatively uneventful period of office as pope, Steven VII³⁹¹ served on in a similar manner, as a political marionette of the Theophylact nobility. He held this position for three years, until being superseded by John XI,³⁹² the bastard son of Pope Sergius III. John was denuded of all political power, and reduced to being little more than a convenient tool with which she could cement greater ties with Constantinople. Marozia's marriage to the Italian king permitted her to become even more firmly entrenched within the halls of early medieval Roman power, and allowed for a period of stable rule which stretched until 954 AD. At his death, Leo VII came to power in 936 AD,

and set about facilitating the exile of Jews, plus the overhaul of the monastic scene and the Germanic clergy. Three years later he was superseded by the saint-like Steven VIII,³⁹³ who ruled for just three years under the watchful eyes of the Spoletan, Alberic II. Even so, Steven was closely tied to the court of Otto I, the Frankish German king. When it was revealed that he had been conspiring with the Germans against Alberic, Alberic had him tortured to death.

Marinus II³⁹³ came along after this, and did much in the way of church building. He made the archbishop of Mainz his personal legate, and bestowed upon him the right to scrutinize the entire German Church. The papacy was now on its way to rectifying any travesties of canon law once they were detected. This was a pruning phase, which, as you shall see, snowballed and culminated in the uprooting of the Magian-Christian clergy from within the German churches.

Pope Gregory VII³⁹⁴ acted in unison with Henry III and loyal monks to recover the lay invested parishes from their secular sponsors and protectors. Stamping out 'infernal' simony, priestly marriages (together with the clergy's attendant concubines) was equally high on his list for the reconstruction of the Frankish Church.

With such intrigues a regular part of life at the papal court, little wonder popes changed quicker than a game of musical chairs. The many advisors, retainers, envoys, clerks, priests and nuns close to the papacy must have swooned at the political developments ever unfolding at the Vatican (and Avignon), wondering about the labyrinthine allegiances permeating the Holy City. These tribulations were merely a prelude to those unfettered by a series of reformist popes who aimed to rid the Church of deeds condemned in repeated synods.

The old ways had a special longevity, a supernatural resistance to change. And so they remained, coloring the spiritual landscape of Old Rome. The reformist situation became somewhat less tenable and desperate during the Middle Ages, as Europe experienced a massive influx of people from Eastern and Central Europe, displaced by waves of immigrants arriving in the previous zones from Central Asia, the Caucasus and Iran. Things looked bleak for the reformists.

Chapter Intermediate states of Christianity

The heretics so-called

From this point on the reader will repeatedly come across the terms heretic, heretical and heresy. I use these words partly to add some flavour to the text, partly to recreate the racy and unrestrained jargon of inquisitorial heresiographers. Unfortunately much of what we know about the Christian heretics and witches comes only through Church sources, and it is commonly thought, not without good reason, that this renders them entirely suspect, especially considering that they were the very people burning the said heretics. So it is assumed that the clergy's recollections of the heretics are notoriously unreliable, their written testimonies and demonological writings rife with cliches. And yet, as one delves ever deeper into the close interrelationship between paganism, heresy and witchcraft one begins to realize that much of what the priests wrote about heretics and witches could not have been purposefully fabricated on any large scale, despite the state killings. Their records become a window through which the discerning eye can visualize non-Jewish Christianity in its rawest form, and understand its special allure to the people of bygone years. If anything

Christianity's Greatest Controversy - Prelude to Genocide

medieval Catholic and Orthodox clergy were overcome by a bewildering range of alternative religious beliefs then present in Europe, and much of which had freshly arrived out of the East. For these mortified clerics of the apostolic mold it was like waking in the middle of the night and seeing a large hairy spider resting on the pillow, right next to their face. Like any true arachnaphobe the churchmen leapt up in fright, flicked it onto the floor and squashed it. It was an instinctive reaction driven along nicely by panic and fear. Their solution to these alternative forms of Christianity was to kill them off, ideologically and physically; to eliminate their entire infrastructure. In some respects Catholic and Orthodox theologians were utterly incapable of reasoning out points of difference between their more-Jewish version of the faith, and dogmas championed by the dualistic Christian schools of the East. Nowadays, thanks to advances in DNA research, paleo-linguistics and archaeology, not to mention historical and religious studies, we, of this age of enlightenment, have the necessary tools enabling a peremptory understanding of heresy, and what actually took place.

So far the reader has witnessed the convoluted relationship between Christianity and Magianism, especially Zoroastrianism. One other religious movement warrants close attention, for it greatly contributed to the heretical notions espoused by a later wave of medieval European heretics. As with the Magi this tale too begins in Persia;

*'Meanwhile, the maniac whose name (Mani) reflected his demon-inspired heresy (Manichaeism) was arming himself with mental derangement, since the demon, God's Adversary Satan himself, had put him forward for the ruin of many. A barbarian in mode of life, as his speech and manners showed, and by nature demonic and manic, he acted accordingly, and tried to pose as Christ: at one time he announced himself as the Paraclete, the Holy Ghost himself, being a maniac and a boaster too; at another he imitated Christ, and chose 12 disciples as partners in his crazy ideas. Bringing together false and blasphemous doctrines from the innumerable long-extinct heresies, he made a patchwork of them, and brought from Persia a deadly poison with which he infected our own world. From him came the unholy name of Manichee, which is still in common use. Such then is the basis of Knowledge falsely so called, which grew up at the period mentioned (3rd Century AD).'*³⁹⁵

In this passage, Eusebius mentions, behind all that bluster and bravado, that the heresy of Mani was founded on 'long-extinct heresies'. If this were so, then some of the most damaging heresies to first afflict the Church were those of Magi who had themselves deviated from the core teachings of Zoroaster, plus devotees of Mani's doctrines. The vast teachings of the Magi and Manichees subsequently gave rise to underground pagan-Christian movements in no way allied to the Apostolic Church,³⁹⁶ yet which parodied it in so many ways. Most Christian heresy is therefore traceable to pagan customs accidentally or

intentionally brought across into Christianity with heathen converts.

You should, by now, appreciate the role of dualistic Magianism in the formation of invidious heretical doctrines. This chapter largely draws upon the observations of Catholic and Orthodox heresiographers, examining the manner in which the old and new faith mixed, and ultimately formed new heterodox cocktails based on a synthesis of the former and the latter.

I cite here one brief example. In England, the Venerable Bede wrote of a church with two altars, one dedicated to Christ, and another to Devils! This account has long been seen as a parish with one altar for the new faith and another commissioned for gods of the old. Yet if dualistic notions are applied to the interpretation, Bede might really have been describing a dualistic sanctuary, with an altar to Christ on one side, and one to chthonic morbidities on the other. If King Edgar worshiped Christ side by side with devils, his brand of Christianity was founded on the principles of practical, and not just philosophical, dualism.

Beliefs common to Heresies

Heresy can only exist relative to the views of a given belief system. With the exception of hardened devil-worshippers, Christian heretics did not perceive themselves as advocates of falsity, but much rather a corpus of learning that, for the most part, differed from that of the judaized Apostolic Church. Many medieval heretics subscribed to dualistic philosophy, a belief in the existence of two gods, one good and one evil, or indeed a multiplicity of angels, devils and deities. Quite apart from the common geographical regions in which they arose, features of this kind suggest unmistakably Magian, gnostic and Chaldean beginnings for Christian heresy. Elements of pagan philosophical gnosis were additional pigments dropped into this ideological and spiritual paint vat. This raw and often uncontrolled synthesis allowed for highly evolved cults to emerge, such as the immensely popular Mithraism. The nuances of belief and understanding employed within a dualistic framework differed considerably from sect to sect.

The bipartite (and even tripartite) nature of cosmic dualism dictated that heaven *had to be* mirrored below ground in the Abyss, *so that* cosmic equilibrium was maintained between the greatest height and the most unimaginable depth: '*Just as it is above, so shall it be below*'. While this philosophical dogma is only contained in *The Emerald Table: 2*, in a treatise attributed to Hermes Trismegistus, it nicely encapsulates the fundamentals of practical dualism.

Without doubt the earliest Christian texts shed much light on the nature of Christianity's ideological womb. The *Didache* (also called *The Teaching of the Twelve Apostles*. *The Lord's Teaching to the Gentiles by the Twelve Apostles*),³⁹⁷ the most important surviving document of the early church (besides the Gospel), is believed to have been written c. 90 AD, as was the *Epistle*

of *Barnabas*. Within the *Didache* you will discover mention of deacons, bishops, the Eucharistic celebration (materially based on the Jewish passover meal and *not Haoma ritualism*), as well as the need for confession before receiving the host. However, in the work of Hippolytus of Rome (the first Antipope) we discover the use of a chalice filled with milk and honey, in between the consecration of the bread, and later the wine. Milk and honey is referred to in other early texts, but only allegorically. Therefore the milk-filled chalice is unlikely to have been an original or sanctioned part of the mass, for if it was, there would have been even more references to it in the writings of the primitive Church. Parallels between this and the Magi's *Haoma* chalice, are very obvious indeed. In these ancient Christian works formal doctrines concerning 'the Two Ways' were noted, which the Church of later years perceived as textual falsifications foisted upon the unwary reader by heretics.³⁹⁸ The teaching of the 'Two Ways' has an evidently dualistic flavour, and concerned the existence of the path of light and the path of darkness, one which took Christ as its heavenly Lord, the other governed by Satan, the 'Lord of Darkness'. As with Zoroastrianism, neither path could be considered in any way similar, and were irreconcilable. One was the trail of peace-lovers and the holy. But, according to the *Didache*, the other was the byway of sorcerers, astrologers, whores, robbers and knaves.

Were these the authentic beliefs of the early Church? It's an interesting proposition. There has always been a faintly perceptible sub-strata of quasi-dualism within Christianity (a point which even the Zoroastrian Magi saw fit to mention in their scriptures). Quite possibly for this reason, heretics parodied the Church of the Apostles, though it is just as likely that apparent similarities were due to commonalties acquired by the Church in its embryonic phase. At the end of this book you will examine the possibility that St Peter and the apostles may, in those earliest days, have expanded upon the Christian sacramental mysteries, by incorporating elements of pagan and Jewish ceremonies and theology *loosely* based on that of the former white Zoroastrian hierarchy, thereby crafting an essentially *new religion*. What emerged was a non-Magian, Judaeo-Chaldean-Aryan priesthood, *without bloodline*, and the *ideal vehicle to achieve the missions of conversion amongst all three groups*. The superficial similarities between them, and the reasons behind those resemblances, is something which later authors were fearfully *reluctant to comment upon in any great detail*. Though to medieval clerics blissfully unaware of Christianity's formative stages, and lacking knowledge of archaeology and comparative linguistics, the strange similarities between the apostolic and heretical beliefs systems would have been extremely disturbing. Certainly in the case of the Manichees, potential points of similarity were deliberately sewn into their doctrines by Mani, who had been an ordained and defrocked Christian priest at one point. However it should be remembered that Apostolic Christianity has never formally acknowledged any link with Zoroastrianism, perceived or actual.

Christianity's Greatest Controversy - Prelude to Gerarde

Tempered by Zurvanite Magian trinitarian teachings (those wizards who *ceremonially interacted* with the forces of light *and* darkness), the Christian holy trinity transmuted into dualistic form. There were now two trinities, one holy, the other abominable.

Holy

The Father

Jesus Christ, God the Son
(God incarnate)

The Holy Spirit

The Virgin Mary

Unholy

Satan

Antichrist, Son of the Devil
(the Devil made flesh)

The Unholy Spirit, the Mystical Antichrist

The Whore

The very concept of Antichrist as a man-devil was very much in accordance with Hippolytus' view that '*the wicked one*' would eventually materialize in a form antithetical to Jesus Christ's incarnation. Whereas Jesus (a royal Jew from the line of King David) was true man and true God, the Antichrist, on the contrary, would be both man and demon, all in one.³⁹⁹

A much later opinion, as postulated by St John Damascene, held that the Antichrist could unspiritually possess the bodies of those he wished, to enact his own plans.³⁹⁹ So too was it believed that Antichrist-like individuals had always existed throughout each successive generation, and yet ultimately he himself would come to annihilate the world, walking the earth in human form.³⁹⁹

Visions of the apocalypse

Traditional Church sources of the Middle Ages regarded the 10th Century outbreak of heretics in the Balkans, and the heathen uprisings as the official fulfilment of NT *Revelation* 20, with the emergence of Satan from his 1,000 years of incarceration in the Abyss.⁴⁰⁰ According to this prophecy, the armies of Gog and Magog would burst out from their lair of 1,000 years, to surround the Holy city and the saints. Just as the Gospel would be circulated to the ends of the earth before the end of the world, so too would Gog spread their deceptions from one end of the earth to the other, in the shadow of the Gospel. However this was only one small chapter in the history of Christian Apocalypticism. Worse was yet to come. From time to time during the Church's battle with the old beliefs of the Europeans, they came face to face with sectarians that even the pagans were very wary of, the avowed devil-worshippers (See the *True History of Wizards and Witches*). Some were disciples of the Antichrist, of whom much was said. Notions of what his coming entailed changed slightly with time, and so some of the more important aspects of the Antichrist myths are here recounted.

Christianity's Greatest Controversy - Prelude to Genocide

There was general consensus among early Christians that the fate of the earthly Church would mirror the life of Christ. Like Christ, it was born in obscurity; worldly rulers tried to kill it, so that it was raised in persecution. Like the youngest years of Christ, it grew up in obscurity, and eventually emerged as a powerful force of good in the world. But at the very end of its time, it was to undergo its most traumatic ordeal, perhaps worse than anything it had ever experienced, when the Church, like the Saviour, would be crucified. In the end the Church, like Christ hanging on the cross, would be abandoned except by the very few faithful, the remainder having run in panic, in a climate of fear. But this was only a prelude to its glorious resurrection.

St Augustine reveals the prevailing beliefs of the early 4th Century AD regarding that final period of 'the Church's persecution'; few baptisms, the dumping of the saints and parishioners peeling away from the faith in droves. At the 'end of the world' just prior to Armageddon and the return of Christ, the Church would exist in an almost crucified state, with the malice of Satan's deceptions having reached the zenith of their potency. If the crucifixion and ascension of Christ was the pivotal moment in the redemption of human souls, the arrival of the Antichrist, meant the advent of the saviour's primary antagonist, the living embodiment of damnation.

That the devil came to tempt Christ on a number of occasions, is sufficient proof of a genuine apostolic belief in the evil principle. The very notion of Antichrist strongly suggests the Church possessed a significant undercurrent of dualism from its birth.

The second millennium of Christianity saw a radical distancing process, waves of secular and ideological repression that hoped to divorce parishioners from these obvious dualistic trends within the faith. In the Middle Ages soul-saving inoculation from the 'Infernal One's deceptions' came by way of the inquisitors, who strived to rid mother church of the 'Great Heresy', that fatal malady. St Boniface aptly characterized the attitudes of the soul-doctors, with the comment '*one diseased sheep will infect the whole flock*'.⁴⁰¹

Even so, the inevitability of a once and future 'Antichrist' is driven home in St Paul's *Epistle to the Thessalonians*. Evidently the existence of the detestable Antichrist was, in truth, a legitimate part of traditional Christian dogma.

*'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.'*⁴⁰²

Christianity's Greatest Controversy - Prelude to Gerocide

'That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away (from the Church) first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity (in some translations called the Mysterious Wickedness) doth already work: only he who now leteth will let, until he be taken out of the way. And then shall that Wicked (One) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan with all power and lying wonders, And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. ... Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. ... Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (of Christianity) which he received of us'.⁴⁰³

What is spoken of in 2 Thessalonians is the advent of a false-Messiah, preceding the avenging return of Christ. In that time, the devil's age, the Lord Infernal will come to be seated in the temple of God, worshiped as the Lord God himself. He will persuade the masses that the path of sin and unrighteousness is not barred to mankind, that these things are permissible. He will come to savage every religion, and further install himself as a God higher than all other gods, as holier than every sacred thing. Here the devil masquerades as the supreme being, hateful not just of Christianity, but all religion. The epic can be equated with what was foretold of the wicked one in the scriptures of the Magi, and the Papyrus of Ani too - the final rebellion against heaven, and the glorification of non-belief.

Further indications that the Antichrist originated not in Christianity, but in eastern dualistic paganism are subtly buried beneath Muslim legend, for they held that the Antichrist would, during the last days, pit his forces not only against Christianity, but Islam. In this Islamic tradition the Antichrist's emergence preceded the second-coming of Christ.⁴⁰⁴ The forces of the Antichrist (who the Muslims, as indeed Magian converts, portrayed as legions of Jews) would be led by the Adversary himself, riding confidently on a donkey as his accompanying troops visited untold destruction on the world.⁴⁰⁵ From an Iranian

perspective these Muslim notions of Antichrist appear to contain a dualistic parody of the *Book of Bundahishn's* account of *Sraosha*, who was to sally forth from heaven not on a slovenly, cantankerous ass, but in a speedy chariot drawn by fleet footed horses, and leading a vast throng of mounted angels and saints to destroy the Lord of Demons and the evil host. But in the Muslim legend it is Mecca and Medina alone that will be spared from the harm the Antichrist would bring.

'only he who now leteth will let, until he be taken out of the way. And then shall that Wicked (One) be revealed'.⁴⁰⁵ Perceptions of what held back the Antichrist were widely agreed. It was the kings, who were the faith's sword and shield. But they too were destined to fall at the end time, and in so doing Antichrist would enter the Church unopposed. The chameleon-like 'Evil One' would pose as the Most High.

In Augustine's discourse on the Antichrist we find his appraisal of Daniel's Old Testament visions in relation to the matter. Four kingdoms were to pass *'the Assyrians, the Persians, the Macedonians and the Romans'*, and thereafter ten kings would find ascendancy. *'And after them will arise another who will surpass in wickedness all who preceded him. He will humble three kings, and will speak insulting words against the Most High; and he will harass the saints of the Most High, and will conceive the notion of changing times and laws'*. After that, all kings would surrender their powers of dominion to the saints in heaven above. St Augustine continued as follows.⁴⁰⁶

'... in respect of the ten kings whom Antichrist, as it seems, is to find, who are ostensibly ten men; I am afraid, that is, that Antichrist may come unexpectedly, seeing that there are not as many kings as that in existence in the Roman world'.⁴⁰⁷

Then 'there will be a time of distress unparalleled from the first beginning of mankind on the earth until ... those who are sleeping in the heaped-up earth will rise up (at the Resurrection), some to eternal life, some to shame and eternal disgrace'.⁴⁰⁸

In the prevailing theory of Augustine's day Antichrist was expected some time after the fall of the last Roman emperor. Historically speaking, the assassination of Franz Ferdinand and his heirs in 1914 (the spark which fired World War I) saw the conclusion of the Empire.

In the late 12th Century Joachim of Fiore, a reformist writer on apocalyptic issues drew parallels between the persecutions suffered by the Israelites, and those of the Church. The successive persecutions were, in turn, that of the Jews, heathens, Arian Christians, and Muslims.⁴⁰⁸ The final persecution was a Babylonian putsch, which would see Chaldeanism enter the Church in no small dosage.⁴⁰⁸

While himself a king, the Son of Perdition will turn on the few kings remaining in the relatively-kingless world of that time. But amid this prophesied turmoil, the Church would

succeed in gaining a very large number of converts from the army of Satan, a mass exodus from the ranks of the deceiver which would help bring about his ultimate downfall, and the collapse of the Satanic kingdom. Augustine remarks that this shall be a miraculous occurrence, befitting of the majesty of Christ, and a testimony to the redeeming power of the spirit of God. And it was precisely at that point that Christ was supposed to return to pass judgement on the world.

The Middle Ages marked a period of renewed apocalypticism. End times prophecies were again popular to say the least, prompting discussions among the literati and commonfolk alike; especially so between the 5th and 9th Centuries.⁴⁰⁶ Medieval apocalyptic Christian literature acquired a Persian spin, particularly through the prophetic ministrations of the Pseudo-Methodius.⁴⁰⁹ Or at least that is the source so attributed. *The Revelations of the Pseudo-Methodius* were written somewhere between 660-680 AD, in Syria no less, but spread at a rapid pace throughout much of the Middle East and Eastern Europe.⁴⁰⁸ It was translated into Latin around the 8th Century AD under the title *A Sermon on the Kingdom of God and Sure Demonstration of the Last Times*,⁴⁰⁹ perhaps to achieve a greater readership. Besides being a fountain of end times theory, it had a distinctly anti-Islamic agenda. Some would even call it an open incitement toward warfare with the Muslims.⁴⁰⁹

The text begins with Alexander the Great's imprisonment of the 'monster nations' (which included Alans and the Iranian Sarmatians amongst others) behind the mountains in Gog and Magog, a tale also found in the *Quran*.⁴¹⁰ Alexander's quick, though fictional, engineering project gave the world a momentary reprieve from the predations of the monster nations, a godsend for mankind.⁴¹⁰ But some day in the future they would break free once more, and war would come.⁴¹⁰ The tale pans into the future, to the unleashing time, and the conflict of ages. The chief champion of the Christians in this war of wars would be the Last World Emperor, defender of the Holy Roman Empire, and God's right hand man on earth.⁴¹¹ This theme was even more elaborately built upon in the *Play of Antichrist*, penned by some erudite visionary within the Frankish royal court.⁴¹⁰ In the *Play of Antichrist*, the last emperor of the Holy Roman Empire heroically makes his way to the Holy city of Jerusalem, an army in tow.⁴¹¹ Otto of Freising sycophantically thought to caste the illustrious King Louis in this virtuous role, but it could have been any one of them.⁴¹¹ In the last great act of defiance against the devil, the emperor awakens Jerusalem from the catalepsy of its Babylonian captivity.⁴¹¹ Wherefore, upon completion of his divinely inspired mission, the emperor relinquishes his office to Christ, the King of Kings.⁴¹¹ Offering his orb and sceptre skyward, he steps down. With Imperial power now vanished from the earth, the stage is set for the dramatic emergence of the Antichrist.⁴¹¹

Born and raised in the Church from its inception, that unknown man, who is the incarnate Antichrist, comes to Jerusalem, flanked by his two lieutenants Hypocrisy and

Christianity's Greatest Controversy - Prelude to Genocide

Heresy.⁴¹² Then, this enemy from within proclaims:

*'The hour of my kingdom is come! ... I have nourished you for it thus far ... The nations honour Christ ... Therefore, blot out his memory, and transfer his glory to me'.*⁴¹²

At what could only be called a public inauguration ceremony, Heresy and Hypocrisy pompously swear fealty to Antichrist, wholeheartedly endorsing his proposal that they win over the laity, and destroy the apostolic clergy. This objective attained, Antichrist is invited by the masses to sit on the throne of Jerusalem.⁴¹³ He accepts their offer and sets about dismantling the Church's ancient ecclesiastical and sacramental infrastructure, confounding the old order by issuing new laws to the people.⁴¹³ It would seem that Antichrist had no temporal power originally, but it would be given him by popular consensus, by those well groomed by heresy, including a certain number of priests 'deceived' into his way of thinking.

⁴¹³

As the lamentable proceedings unfold, the King of Jerusalem (probably one of the Crusader kings) hurriedly decamps to the court of the former Emperor. There he rebukes him for abandoning his role as defender of the Church, thereby handing it over to the jackals. But, again according to prophecy, the damage is irreversibly done.

Meanwhile, back in Jerusalem, the Antichrist, now magnified in his evils, is inaugurating his own kingdom, or so Guibert of Nogent foretells.⁴¹⁴ In this additional tradition, Guibert further divulges that the Antichrist vents his rage against one institution only, namely the Christian church. Heathens and Jews would be spared this suffering.⁴¹⁴ The 10th Century AD monk Adso finely honed the more time-worn apocalyptic traditions; now Antichrist's image was taking even firmer form. *'He will destroy the Law of the gospel, call the worship of demons back into the world, seek his own glory, and call himself almighty God'.*⁴¹⁵

It would be true to say that these images and acts do not appear in the Bible in precisely this form. Other authors stuck more faithfully to the *Book of Revelations*, breaking it down, scene by scene, painting in extra explanatory details. These embellishments imbued the dramatic though etheric moments of the apocalypse with a certain semblance of medieval modernity. It became relevant to their time.

Notably there was Anselm of Havelberg's discourse on the seven seals of the Apocalypse.⁴¹⁶ In it the black horse is equated with *'the dark teaching of the heretics whom the great dragon we mentioned raised up against the Church of God'*,⁴¹⁷ so that the devil *'might now disturb (the Church) by the most wicked dogma of the heretics'*.⁴¹⁷ With the 4th seal came *'false Christians or false brethren of whom there is now an innumerable multitude'*.⁴¹⁷

In his *Investigation of the Antichrist* 1:19, Gerhoh of Reichersberg advocated that the rift between the papacy and the empire was of its self, the primary manifestation of the beast's roaming.³⁹¹ For following hard upon that time, clergy had become prone to the evils of

simony and lewdness, adding that *'The rare bishop who wished to correct his clergy did not dare to do so through fear of the Roman curia'*.⁴¹⁸

Merlin's prophetic cycle of the last days played its part too, as did his *Book of Kings*. They were popular reading in at least five countries, especially so in the 12th-13th Centuries.⁴¹⁹ But they were ultimately confined to the British Isles alone, owing to the Counter Reformation's condemnation of Merlinist writings.⁴¹⁹

The Old Believers promoted their own texts of import. One such example, the *Great Battle of the Antichrist*, contains lines like;

'Now it will be clear who has faith! ... The moon is black, the sun darkened. I see the stars fall from heaven. The ancient dragon seems to be unleashed... The sun is Christ who now gives no sign to strengthen his servants ... The whole of the clergy has galloped off and taken the wrong way'.⁴²⁰

A good deal later Lauch issued end times sermons in the final years of the 16th Century. The monster nations of Gog were Turkic by his reckoning.⁴²¹ Such a detail conforms to Magian thought concerning the devil's people, but his association of the Turks with the devil-worshippers, might have been grounded in the activities of the Ottoman Turks who occupied the Balkans.

But for the present time, the currently-reigning kings were their sworn enemies, the adversaries of their imprisoned master. It was standard belief that the kings and queens were the only forces able to physically stop the spread of the devil's religion. At the end of the day this was probably because a number of European royals could trace their ancestry to the pagan sun kings, and hence were the ultimate foes of the great demon, the light which melted away the darkness.

So much for the prophesied activities of Antichrist. How did these events materialize in this world? There are instances where black witches admitted they were participating in the foundation of the Antichrist's universal kingdom.⁴²² They were key players in his plan to bring the world out of order, an order enforced by the king's laws. Some of them, perhaps the worst of them, would be kings and queens in the infernal kingdom, once the appointed time arrived.⁴²²

It was expected by witches and Christians alike, that the world would truly be inverted with the coming of Antichrist, and with it everything that we knew and understood would be turned on its head.³⁹⁵ People fully expected that their heads would be planted in the earth, their feet in the sky.³⁹⁵ The earth would become heaven, and heaven hell. All religion would be abandoned, material existence would be our paradise.⁴²³

In the early 1600's Jean Boucher was one of many to note in writing the rites of the dark witches.⁴²⁴ Their rituals were usually, but not always, performed naked.⁴²⁴ When celebrating

their unholy feasts the officiating celebrant hung upside down.⁴²⁴ They were very intent on aping what normally happened during white ritualism, so much so that they are alleged to have ensured that their arms, while fully outstretched, were the precise distance from the ground, had the celebrant been standing in the upright position.⁴²⁵ Unlike the white Magian or Christian host, theirs was black.⁴²⁵ If they were really angry at the time they might go that extra mile, mistreating and abusing their ritual equipment.⁴²⁶ And so ceremonial irregularities were the order of the day, or rather disorder of the day, a small but key element to unlock the ancient chaos once more.⁴²⁷ At these very low masses of contrariety, their blasphemous head witches and warlocks, the grand masters of disorder, delivered their chilling sermons. The need to rob, tell lies, revel in our lusts, to bring burdens on others, to murder if you can, or indeed should, to turn your back on God, or even the gods, and to look after yourself at the expense of everyone else.⁴²⁷

In casual prayer they might bend over backward, kicking their legs up in the air, or somersault, so that, for that brief moment, they were truly upside down.⁴²⁷ At other times they prayed to the demons, their eyes peering down upon the ground, their hands reaching out to the timeless evils beneath them.⁴²⁷ With trepidation they made their way towards the demons who attended, normally walking backward, or else sideways.⁴²⁸

As with the long list of pretender Messiahs, there may have been false Antichrists, owing to the lies the demons were supposed to give in their locutions. One of the most atrocious cases encountered was that of Gaufridy.⁴²⁹ In 1611 Dominicans had cause to investigate and burn a Catholic priest from Marseilles, in relation to incidents at a convent situated in Aix-en-Provence.⁴³⁰ By the testimony of a nun, Gaufridy had been seducing them, and bringing them over into his devilish ceremonies.⁴³¹ Now laterally connected with this case was another convent of Brigidines at Lille, France.⁴³¹ Particular nuns at that convent had engaged in the same sort of ceremonies at Aix, but were far more engrossed in it, able child killers, and could recount the ritual order they observed.⁴³¹ What was even more disturbing, the statements they separately tendered to the Dominicans, about such things as their twisted canticles, corroborated statements made by at least two others.⁴³¹ Clearly they had shared in ceremonies of the most infernal kind. More startling was the claim that they had seen the birth of the Antichrist, who was born to a female Jew. Gaufridy and the witch nuns were his guardians.

While Christ had his nativity at Christmas, the winter solstice, the Antichrist was said to have come into the world on the Summer solstice, but in the year 1613 AD.⁴³² They assured the inquisitors that the people would truly embrace him.⁴³² What were at that time considered secular and religious crimes would be countenanced and blessed by the people of the future.⁴³² Evil would become good, and good evil. They stressed the point that they, as infernal witches, had been present to see Antichrist's birth, and this was seen as a parody of

the white Magi's journey to see the new-born Christ in Bethlehem.⁴³²

Having been castigated by a king's secular tribunals, or by the Holy Inquisition, dark witches and warlocks were sentenced to death. But before that, God knows, the white Magi tried to wipe out the wicked ones, the devil's own children. And as they waited near their well-fuelled pyres the remorseless convicts issued unimaginable curses upon the onlookers, plagues and every misfortune, even as they burned. Still others remained. There was much work to be done, to prepare for their master's coming.

On a lighter and more innocent level, peculiar medieval and Renaissance social events conformed to the principles of inversion; the carnivals of misrule,⁴³³ the Saturnalias,⁴³³ where attendees donned the masks of witches, concealing their real selves, and men cross-dressed. Indeed dressing in male clothing was taken as a sign that Joan of Arc had abjured her recantation. And so she was burned as a relapsed witch. So the many dualistic legends, folk beliefs and cult activities of the Middle Ages can be seen for what they really were. They were drawn from Magian scripture and eschatology, shaped by Christian scripture. Both Magians and Christians alike spoke of the wicked one's coming. Meanwhile the Byzantines took every care in eradicating the alleged perfidies of Luciferian black witches, Bogomils and Paulicians. All were high on their hit list.

As early as the 4th Century AD, the apostolic, Nicene Creed served to teach successive generations of parishioners that *there only ever was one Son*. But among the absolute dualist heretics, this was a teaching to be hotly contested.

Dissecting the apostolic profession of faith line by line, one discovers that it served to clarify certain misconceptions the faithful may have had about the nature of Jesus and the Apostolic Church. It advertized points of distinction between Apostolic Christianity and the many high profile mystery religions of their day, including those that mingled Jesus in an overtly dualistic system of belief.

1. Both the Father and Jesus were light.
2. The phrase '*Maker of heaven and earth*' disenfranchised whatever gnostic dualist heretics postulated the earth was in some way the realm and creation of the devil or demi-urge. According to Apostolic Christianity the Father was the Cosmocrator, and he alone.
3. Both Jesus and the Father were God.
4. Jesus was the only son of the Father; there was no other. This simple sentence served to disassociate the apostolic Church from Mithraism, Zurvanism, pagan gnosticism and many of the Eastern Mysteries. So, at least according to the Church and Apostolic Creed, neither Satan nor the Antichrist were Jesus's brother.
5. He came down from heaven, was made flesh, and sacrificed himself. This line served to distance the Church from Manichaeism, which, along with gnosticism, did not profess a belief in the crucifixion or incarnation of Christ.

6. *'Begotten not made'* was an anti-Arian Christian clause.
7. Jesus will come again to us in great glory, not walking the earth in a mortal body. Only when he does it will be to impart a judgement on us all.
8. There was an afterlife that the faithful would share in.
9. *'We believe in one holy Catholic and Apostolic Church'* was a blunt declaration of allegiance to the apostolic teachings, as opposed to the many species of Christianity that had formed a symbiotic relationship with the eastern mysteries.

In summary, the Nicene Creed is a time capsule of ancient refutations against heresies, much of which is no longer understood by the average believer, who recites it parrot fashion each Sunday at Church.

Brotherhoods of 'heresy'

Apart from the not-so-discrete Manichaean and Paulician sects (which will be covered in a short while), heretical groups were highly secretive organizations, most reticent about their creed until the confidence of an aspiring convert was assured. Considering the repressive measures pitted against them, it could hardly have been otherwise. In the Christian era, contact between heretics was made possible by means of special passwords or handshakes, which allowed networks to openly flourish under a veil of greatest secrecy. Because so little was absolutely known about them by the Church authorities, they were often referred to by the blanket term 'Manichaeans',⁴³⁴ as distinct from the heresy of that name. Heretics were regarded as pernicious and mischievous due to the nature of their societies and teachings, which helped demolish apostolic teaching. Their perceived penchant for subversion, their distortion of biblical texts and their clandestine distribution of pseudo-gospels and apocrypha amongst infant Christian communities was lethal to the apostolicity of the Church.

During the Inquisitions city parishes were better policed, and mostly rendered 'heretic-free' as time went by, through awareness of heretical methods and tenets, though rural communities were especially vulnerable, proselytized by these 'wandering preachers', often with startling effectiveness.

Throughout this book I have identified Magian-Christians as the most prodigious of the 'heretics' present among early Christian and medieval Christian communities. As years passed they, and diverse spiritually picaresque societies, settled in far flung regions, sometimes in lands barely visited by missionaries, and sometimes in the Holy Sees of the Christian world. These we will now explore.

THE MARCIONITES

In *The History of the Church*, Eusebius' quotations of early Christian Church texts mention the wolf-men. These accounts put the two-legged wolves in the area of Pontus (Turkey) and the steppes as early as 300 AD, if not earlier. In Eusebius' scant references to the 'Pontic wolves', the themes of gnostic heresy, mass-apostasy and remarkable miraculous powers surface. Amongst them, no doubt, was the Marcionite heresy, a resilient 2nd Century unorthodoxy overwhelmingly attacked by just about every major Christian writer of the time. The cult was begun by Marcion, a small time shipping magnate and son of the then bishop of Sinope, in Anatolia (Turkey). He was excommunicated before a special synod of Roman bishops in July 144 AD in retaliation for his active opposition to the Church.⁴³⁵

Marcion chose to re-interpret the Bible, in a way that differed from apostolic teaching. For him, the *Old Testament*, and the mosaic law which Jesus had spiritually liberated us from, was evil and no longer to be obeyed by true Christians. Every Gospel and apostolic treatise fell into disuse besides Paul's writings and Luke's Gospel. These were the only texts, he said, which showed the relevance of Christ's coming. He felt it had nothing whatsoever to do with the coming of a Jewish Messiah, but a world messiah. He brought dualism into the fray by suggesting that Christ's Father was utterly divorced from Yaweh, who was evil and utterly demonic, and a creator of a corrupt and blemished universe. Therefore, he charged the entire Church with propagating the teachings of inept apostles and the falsification of holy books. St Polycarp, (made bishop of Smyrna by St John, the author of the 4th Gospel), refers to him as the 'first born of Satan',⁴³⁶ presumably meaning that he was only one of a number of false teachers (*pseudoapostolos*) destined to lead Christ's flock astray. From this we might gather that dualism was regarded by the earliest generations of Churchmen (Polycarp was born only one generation after Christ, and personally ordained by St John) as unspeakable lies, the detestable Persian poison, whose only antidote was the sound and authentic teachings of the Church proper. Moreover, Polycarp stressed the importance of not exchanging words with such people, since in doing so, there was every risk of being infected by their life-threatening heresy. Al-Nadim stated that many Marcionites were still present among the Christian communities of Islamic Khorezm and Baghdad during his day, and what is more their religious texts were still available. One of them was called *Antithesis*. They therefore thrived in regions formerly populated by Magians, Chaldeans and most likely the Magian Christians. Al-Nadim did not know where he could get copies though, because they were 'concealed among the Christians'.⁴³⁷ One Marcionite doctrine allegedly maintained that while God was ruler of the kingdom of Light and the Devil the Lord of Darkness, Jesus was said to be the ruler of the earth, that third place wherein light and dark, good and evil mixed. Marcionites did not believe in consuming animal fats or alcohol.

There was a sub-sect of the Marcionites, a splinter group which the Muslims called *Al*

Mahanyah. Its doctrines were hardly known and so avoided entering the historical record.

THE MASSALIANS

As a point of origin for the Massalian sect we need look no further than Northern Mesopotamia and Armenia,⁴³⁸ where they were known and feared as early as the 400's AD. It is generally believed that most of them faded away in the Middle East somewhere during the 600's AD, but their presence was noted in the Balkans after the year 1,000 AD, leaving one to conclude that they had migrated there, having slotted in among the Paulicians.⁴³⁸

The Balkan Massalians of the early Middle Ages were supposedly closely associated with the Bogomils, and also went by the name Euchites, or Enthusiasts. Their sect espoused the same 'dark and evil Trinity' (as the Inquisitors regarded it) as the Bogomils, yet often allowed the open worship of Satan in order to placate him and stave off evil. These were so to speak crisis sacrifices, of a sort not unknown in heathen districts. But in an intriguing liturgical twist they felt sorry for the Devil, perceiving in him the biblical 'prodigal son', who squandered his share of his father's inheritance on wine and prostitutes, but who would one day be warmly accepted back by his father. Using (NT) *Matthew 21: 28-32* and *Luke 15: 11-32* as validation for their doctrine, they claimed that Satan was the Father's beloved, because he honestly admitted he was evil. One sub-sect of the Massalians worshiped Satan singly in 'thanksgiving' for all of the earthly riches and hedonistic pleasures they received on earth. Licentiousness of every species was supposedly practiced in their veneration of the worldly prince.⁴³⁹ The medieval Massalians can be regarded as the progenitors of what is today commonly referred to as Satanism, the Church of the 'mystical body of Satan'.

Through baptism, asceticism and spiritual baptism, the Massalian expelled a demon said to be attached to each person's soul from the time of their birth. This done the devotee was said to be cleansed enough for the Holy Spirit to enter the adept's body. Once this occurred, the person received a wondrous vision of God and was considered to be 'saved'. Thence they could live life in a totally uninhibited way, without need for restraint of any kind. According to the Orthodox writer Michael Psellus their rites included infernal rituals, drunkenness, orgies, gluttony and other 'serious sins', and these were said to be commonplace amongst them. Gross-indulgence in orgiastic carnal incest and black magic⁴⁴⁰ were just some of the charges levelled at the Massalians, extreme behaviour by anyone except Zurvanites, heathen Chaldeans and dark Magian devotees.

So Massalians seem to have worshiped the devil (with prayers in the form of blasphemies), and in the case of their Bogomil affiliates, we hear that they did this to give the devil his dues and *to stop evil from happening*. This preoccupation with fealty to misunderstood demonic forces singled them out for special attention by Inquisitors. Massalians claimed that through their spiritual purgation they had become 'Children of

God' and not 'Children of the World'. Besides these things, not much else was known about the Massalians.

The full wealth of Byzantine gnostic tradition and texts were kept alive by the Massalians, who acted as gnosticism's *avente garde* custodians, ensuring that their creeds remained 'a living faith' for some time.⁴⁴¹ In unison with the Bogomils, the Massalians proved to be masters of monastic infiltration and by the 1300's had for a time usurped positions within the Orthodox communes of Mt Athos, until discovered.⁴⁴²

Further evidence for my assertion that pagan Russian priests were key founders of the Bogomils, and somehow deeply related to these gnostic Massalian Euchites, lies in the fact that each Massalian initiate underwent a deification process, *eventually becoming a living-God*.⁴⁴³ We also find demonolatry of the sort known to the Slavs elsewhere, rituals which themselves conform to the creed of the Zurvanites and black Magi, first mentioned in the Magian texts.

A belief in Satan's potential redemption is still formally held by the Orthodox churches, though according to their teachings (which were derived from Gregory of Nyssa and Isaac the Syrian), this is because of the overwhelming mercy of God, who until the end of time can muster enough pity to forgive the many depravities of the 'Evil One', and reconcile the choirs of fallen angels to himself, if only they will come to their senses, confess and repent.⁴⁴⁴ According to this formula Satan might conceivably find peace through the love of God, though he might equally perish in the eternal fires, if he so chose.⁴⁴⁴ This appears outwardly seeded with Massalianism, however it is fundamentally different. The redemption of Satan was a pivotal belief of the medieval Balkan Massalian satanists, who expected that their master would one day be forgiven and reunited with God, becoming thereafter God's favoured son. According to their brand of Massalianism, the day Satan comes walking down that road begging his father's forgiveness, just like any sinner, is the day that his faithful son (Christ) would become despondent and envious in his self-righteousness indignation at the sinner's change of heart. But unlike the Orthodox tradition, the Massalian Zurvanitic interpretation of the parable of the prodigal son symbolized the ultimate victory of Gods evil son, over his good and faithful son not by storming heaven, but by mending his ways.

Catholic doctrine on the matter of Satan's fate is that *he will be struck down and consumed forever more*. Thus would disappear the evil one for all time, unrepentant to the last, as he always had been. During the 16th Century Council of Trent, the Catholic Church declared the hope of salvation was barred to Satan, and that he was destined for perpetual annihilation at the hand of the living God (as mentioned in the *Book of Revelation*). By virtue of the edict issued at Trent, to admit contrary to this was heretical. Any talk of prayers for the salvation of demons, as mentioned by Isaac the Syrian was simply not on! Catholic doctrine clearly follows the line put forward in the *Book of Revelation*, that right up until the

ingathering for the Last Judgement, Satan the irredeemable, the cunning opponent of God, will still be about his work, laying waste to the fold.

THE PAULICIANS

In speaking of Prester John, and his eastern kingdoms, one is looking at large enclaves of converted Magians, including Armenia and Anatolia. They continued to inhabit the orient throughout most of the first millennium of Christ until the early medieval period. A certain portion of the Magian Christians were later referred to as Paulicians.

During the 8th and 10th Centuries AD their center for missionary operations had moved out of the East, and was sited in Bulgaria. Most numerous in the East, Paulician families lived under the protection of the Arabs.⁴⁴⁵ Prior to this they were found in Byzantium, though some remained in Armenia and the Anatolian provinces, especially in Cappadocia. By the 10th Century, the Paulician heresy, though only a few hundred years old, was just about eradicated from Anatolia. The fortunes of their faith took a turn for the worse during that period, following their eastern uprisings against the Byzantine State, which saw about 100,000 of them executed in Asia Minor; mainly crucified.⁴⁴⁶ In the 10th Century a further 200,000 of their brethren were forcibly re-settled in the Byzantine city of Philippopolis,⁴⁴⁷ in the Balkans, thus creating what was the greatest bastion of Magian-Christian heresy in all of Europe, sporting practitioners or ritual demonolatry. From there they fought an intense guerrilla war against the emperor, with their armed bands causing maximum possible mayhem. Byzantium's slaughter of so many of their believers kindled vengeance in later generations of young Paulicians. They displayed fearsome skills on the battlefield when confronting apostolic Christian forces, and served as shock troops on the side of Islam during the Crusades.⁴⁴⁸ By the 9th Century, Paulicians living under Arab rule in colonies near the Euphrates, and those sheltering in Armenia, began to link up with the Balkan Paulicians, thus galvanising their solidarity. Since the Caucasian Paulicians were heavily involved with the Muslims, it is just possible that they acted as agents for the Arabs.

Whilst other heretics conducted their affairs in secrecy, the Paulicians, like the Manichaeans, preferred to preach and worship openly. In the 11th Century, Emperor Alexius I Comnenus completed, for the most part, their guaranteed conversion or extermination, thus killing off the Paulician heresy for all time. Even so, pockets of them were able to hole up in fortresses deep inside Bulgaria, where they weathered the storm until eventually converted to Roman Catholicism some time during the 1600's.⁴⁴⁹ Whereas Paulician sectarians inside Bosnia were absorbed into the wider Muslim community.⁴⁴⁹

PAULICIANISM'S BEGINNINGS

The Paulician movement, by some accounts, first began in the See of Antioch, via the ministrations of Bishop Paul of Samosata, 'an unspeakable evil' which saw bishops from all

over the Christian world converge on that 'malignant diocese', to stamp it out once and for all.⁴⁵⁰ It never worked! The Catholic Church's view opposes this Armenian line, instead attributing the foundation of the Paulicians to a Manichaean by the name of Paul, son of Kallinike, and his brother John.⁴⁵¹

The independent Armenian Church branded them *Arewordik* (meaning the 'Children of the Sun'),⁴⁵² and was none too impressed with them either, with John IV, their leader and keen heresiographer, denouncing the Paulician heretics for worshiping the Good Sun, the devil and idols, for sleeping with their mothers and relatives, for practicing cannibalism, and the exposure of their dead, which were laid out on rooftops to feed the buzzards⁴⁵⁴ (a funerary method echoed in the roof top *astodans* of parched Sassania and Khorezm). So far these details appear unmistakably Magian. Its only when you hear of their night gatherings, that things take a turn for the worse. They were supposed to have roasted a baby (born from a mass orgy) over a fire, reducing it to 'the holiest' ash.⁴⁵³ The initiates then ate the charred remains.⁴⁵³ This, I believe, is what distinguishes them from ordinary Magian-Christians, who took no part in the dark arts. Presumably this was a form of anti-eucharist, akin to the ancient heathen Chaldean August rite.

If this is a truthful telling of their activities, then it is evidence that the Paulician priests also included dark Magi of the blackened habit, who had been hard at work, diligently nurturing yet another impiety, the highest form of accolade they could give to Satan, their master, 'the deceiver'. If we compare this information with the work of Margaret Murray, in her anthropological studies of the witches across many countries, we can perceive in this Paulician rite an exact description of a medieval black sabbath.

Writing in the 9th Century the famous Muslim scholar Al-Masudi specifically stated that Paulicians held the beliefs of both Magianism and Christianity,⁴⁵⁵ a sort of twin belief in Christianity and Magian paganism. When we tally this with John of Ojun's detailed commentary on the dualistic customs of the Paulicians, we can be fairly certain that the Paulicians were very much more than Christian dissenters with different views to the Church,⁴⁵⁶ these were Christianized Magians, some of whom were black witches and warlocks. Yet the brand of Magianism described could only have been of the absolute dualistic variety, which, amongst some elements accommodated the infernal arts, and homage to Christ's chief protagonist the Antichrist. In short it was not drawn from traditional Zoroastrianism. Masudi adds that they no longer lived in Islamic lands, but had relocated inside the Byzantine frontier, in Anatolia (ie; Turkey).⁴⁵⁵

A great deal of damage was done to the Paulician cause during the Byzantine campaigning of 843 AD, resulting in a devastating loss of life.⁴⁵⁷ A figure of 100,000 dead⁴⁵⁷ was fielded by a Byzantine writer, but this remains historically unverifiable since, to the best of my knowledge nobody has thought to undertake archeological excavations in

Christianity's Greatest Controversy - Prelude to Genocide

Cappadocia, in the location where the massacres are recorded to have taken place. A death toll of this magnitude dwarfs current educated estimates concerning the number of persons executed for witchcraft in Europe, nor has it generated a similar amount of interest, perhaps because the all-important 'gender issues' are not involved.

The year 872 AD saw a sizeable Byzantine invasion force led into Paulician districts by Christocheir. Toiling to the utmost with sanguine resolve, he set about dealing death to the remaining heretics.⁴⁵⁸ The overwhelming speed and efficacy of the campaign suffered a final impedance. It could not be fully consummated without a full attack on Edessa,⁴⁵⁸ a point suggesting a substantial Paulician presence in that city, which housed the so-called '*School of the Persians*'.⁴⁵⁹

Paulicians usually adopted names cited in St Paul's writings, but by the late 9th Century AD, the greatest Paulician apostles were known by Russo-slavic names like Shutil and Subotin, perhaps betraying high-level Russian or Bulgar participation in Paulicianism, even before 900 AD! Meaning 'the Joker'⁴⁶⁰ and 'Child of the Sabbath', these names equate with the Russian words *Shutil* ('to play a trick or joke'), *Subbota* ('Saturday' - derived from the word Sabbath) or *Subbotnik* ('unpaid charity work, performed in a group'). To this list we can add the name Sergius, their supreme doctrinal heresiarch. This suggests Balkan Paulicians were members of the Sergite Paulician sub-sect. During Al-Masudi's time, the Paulicians were led by a patriarch known as Corbeas, who died in the year 863 AD.⁴⁶¹

The name of the Paulician apostle 'the Joker' may be related to the habit of undercover heretics playing pranks within the monastic communes. Their mischievous behaviour included outrageous asceticism, tempting the brothers and nuns to rebel and break their fasts and vows, despoiling food, disrupting work details and Mass, or using potions to make monks sleep through night prayer sessions. Luring others to fall from grace was their primary aim. In all it smacks of old-school 'Luciferianism'.

Their methods may not have been exclusively confined to the grounds of the monasteries. The Church had always known that some people were not cut out for tonsured life. Even during the 3rd and 4th Centuries the number of monks taking to their heels reached endemic proportions.⁴⁶² In the 11th and 12th Centuries AD, absconders trod the highways and by-ways of Eastern and Western Europe, evading militia and local clergy however possible.⁴⁶² If apprehended, they were returned to their orders for chastisement.⁴⁶² Regarded by the authorities as little more than '*Pharisees*', these 'debauched' fugitives allegedly reveled in crime, using their habits to fraudulently gain entry to roadside houses.⁴⁶² Having sought alms, and besotted the inhabitants with prayerful gesture, the artful deceivers were invited in, fed, and supplied with wine.⁴⁶² After pretending to sleep, they would wait until the thick of night and burgle their unsuspecting hosts, making off with whatever caught their eye.⁴⁶² Relic thefts were another specialty, as well as Church break-ins,⁴⁶³ and for this reason it was

standard practice to keep churches under lock and key when not in use. While hungry monks (who in any case should have been billeted with their order) might have recourse to theft when starving, it was this prevailing beggar-monk-petty thief syndrome that did irreparable damage to the reputation of the Church and the monastic vocation in particular. Just the same, who could know how little or how great the activities of the monastic infiltrators were, who had been active from the earliest years of the Church.

Shutil might be related to customary Bulgarian religious witticism, and would therefore have been an element of their paganism. The Jestings of the Bulgars (the *yoka*, which is related to the English *joke*),⁴⁶⁴ or as I believe pagan pantomimes, were banned by the Church after their conversion. Nor were Bulgars to carry battle-amulets, follow superstitious customs regarding good and bad days, or do war dances. That the Eastern Slavs observed similar habits is proven by early Russian church attacks on the devilish games, performances and plays of the heathens.

Bearing in mind the customs of the Paulicians, the Magi-Paulician connection is far from fanciful. Cappadocia was a 'spiritual home' not only of the Magi, but of every conceivable kind of heresy, especially Paulicianism. Moreover it was there that large numbers of Zurvanites lived, during the age when the Christian apostles first evangelized the area.⁴⁶⁵ Considering this, the case for the Paulicians being Christianized Zurvanite dualists is especially strong. As you may recall from the *True History of Wizards and Witches*, Chosroes I saw it as his sacred duty to annihilate Edessa forever. This may have been due to a considerable Magian Christian presence in that city, a sinkhole from which the twin-believers launched proselytising missions, both ways, into Persia and Orthodox Christian Byzantium. How far west the Paulicians reached is unclear. Interestingly, medieval Icelandic laws governing priestly matters state that non-Latin-speaking clerics were not to be given disbursements for performing Church services there, '*whether they are Armenian or Russian*'.⁴⁶⁶ It is rather difficult to assess the motivation for, and the implications of this law, mainly because it is uncoupled in the accusations of heresy so familiar elsewhere. Evidently Armenian and Russian Christian priests were disembarking in distant Iceland to perform religious services. Obviously there was nothing prohibiting them from doing so, apart from this law which served to starve them of funding, thereby minimising a proliferation of transient Russian and Armenian missionary priests on the island. During the 12th Century Catholic clergy would probably have seen Russian Orthodox priests as heretics, and Armenians definitely so. Thus eastern 'heretics' were coming to Iceland unopposed, presumably to visit Icelandic Norsemen with eastern affiliations, if not ancestry. Some of these Armenians might have been dualistic Paulicians, but this is pure speculation. One overwhelming conclusion provided in this article, is that Iceland was extremely tolerant of foreign belief systems.

THE MANICHAEANS

Since the early 3rd Century AD, the 'Religion of Light', begun by Mani, proved to be an extremely durable heresy, with a widespread following and eminently successful missionaries, who promoted this religion throughout Europe, North Africa and all the East.

What sort of a man was Mani? We know that he belonged to the Magian priestly caste,⁴⁶⁷ and grew up in Chaldea.⁴⁶⁷ There he undertook his duties as a Magian sage,⁴⁶⁷ and became knowledgeable in the sciences, including the construction of terrestrial globes.⁴⁶⁷ Thereafter he converted to Christianity, received the sacrament of holy orders, and served as a Christian priest until defrocked and excommunicated.⁴⁶⁷ As he went about his work he donned a scintillating blue mitre, robe, and carried a staff.⁴⁶⁷

The young Mani was said to be very wise, and at last learned of his mission to spread a new gnostic religion to the world. Through the agency of his tutelary angel Tawm (who spoke directly to him) Mani set about composing the books of enlightenment which contained the core teachings imparted to him from above.⁴⁶⁸ These he illuminated with religious drawings, just as he would later do his temples.⁴⁶⁸ Once he had grown old and brave enough to begin his mission, he managed to gain an audience with the unusually liberal-minded Emperor Shapur to explain the principles of divine light, but in typically white Magian fashion, Shapur wanted to slay him then and there as a heretic.⁴⁶⁸ However as fortune had it, the emperor's attitude changed, and his meeting with him was propitious. From that time Mani gained powerful Persian royal backing for his cause.

From its very earliest days, the religion of Mani succeeded in gaining large numbers of conversions throughout Europe, North Africa, Asia Minor, China and Central Asia, mainly due to its powerful amalgamation of religious theories from major world religions.⁴⁶⁹ Manichaeism was a popular religious movement built from elements of Buddhism, Zoroastrianism, Christianity and Judaism, using the myths, legends, lifestyle and beliefs devised by Mani. Accordingly, Manichaeism drastically gnawed away at these other faiths, a fact which, from its earliest beginnings, drew it into direct conflict with the religious authorities of these various creeds (and Ancient Rome), and guaranteed that Manichees would be systematically exterminated as time went by. They devised missionary texts, to implement their conversion efforts. Those written by Mani himself were:⁴⁷⁰

<i>The Living Gospel</i>	<i>Treasure of Life</i>	<i>Treatise</i>	
<i>Book of Mysteries</i>	<i>Shapuraqan</i>	<i>Psalms and Prayers</i>	<i>The Book</i>
<i>of Giants</i>	<i>Historia Arcana</i>		

Other Manichaean titles scribed by various authors after the 2nd Century AD were,⁴⁷⁰

Christianity's Greatest Controversy - Prelude to Heresy

<i>Immundissimi Manichaei</i>	<i>Letters of Mani</i>	<i>Coptic psalms</i>
<i>Mysteries of Mani</i>	<i>Pragmateia</i>	<i>Manichaean myth</i>
<i>The Gospel of Life</i>	<i>Adam, child of demons and his salvation</i>	
<i>Hymn cycles</i>	<i>Mani, apostle of Jesus Christ</i>	

Since there was a great deal of popular support for the teachings of Mani, the fortunes of Manichaeism rested almost exclusively on the amount of repression wielded against it by successive Zoroastrian, Christian and Muslim regimes. The Zoroastrian priesthood regarded the Manichees as heretics, not apostates, which is a sure sign that it deviated from Zoroastrianism only to a *minor, yet unacceptable degree*. As it turns out, the biggest cause for concern was their ability to create political subterfuge, a wish to destabilize worldly authorities, especially the kings. During the last days of the Sassanian Empire, Zoroastrian society had collapsed to the point where it only consisted of autonomous areas under the control of certain Iranian princes, who were the cement holding their faith together. But, just when the Magian people were at their weakest, the Manichaeans endeavoured to undermine the people's support for Zoroastrian Orthodoxy, and thus corroded the resistance of struggling Zoroastrian princes at ground level.⁴⁷¹

As the Zoroastrian Emperor Bahram afflicted the Manichees with persecutions and capital punishment, many ventured eastward across the river Oxus and found a degree of support among the Turkic Khans. The Manichees' greatest coup was the conversion of the Uighurs, a Turkic race from Central Asia. This allowed for the formation of the First Uighur Empire, which was overthrown by the Kirghiz Turks in 843 AD, and later re-established in a region of China, near Tibet.⁴⁷² Both of these Empires served as spring boards for the penetration of their religion into China. Banished from the Western world, Manichaeism found sanctuary in the East, where it received a favourable reception, surviving at least until the 1600's AD. It is noteworthy that oriental Manichees had representation within the various subversive lotus groups then active throughout Imperial China.⁴⁷³

With the dispersion and depletion of Turkic power, the Uighur dynasty rose to prominence and scraped together an empire west of the Altai mountains, which was to last between 744 and 840 AD.⁴⁷⁴ Its strength lay in its close interaction with the Chinese in matters of commerce, and the use of Sogdian administrators who oversaw much of the trade and taxation which kept the Empire afloat.⁴⁷⁵

It was in the year 762 AD that the Uighur Khagan I-ti-chien resolved to become a Manichee, following his seizure of Lo-yang.⁴⁷⁶ Forthwith, the Kaghan gathered a trusty band of Sogdian Manichees, and embarked upon a mission to convert his many subjects.⁴⁷⁷ This he achieved in a very short period by apportioning his populace into self-governing 10-person Manichee cadre groups.⁴⁷⁸ This had the effect of bringing the faith to the very lowest rungs of Uighur society. As happens with any spontaneous conversion polemic, there was

dissension among various societal groups.⁴⁷⁵ Little co-operation could be expected from the nobility, or the far-travelling Turkic nomads who rejected many aspects of Manichee asceticism.⁴⁷⁵ Sporadic schismatic anti-Manichee revolts materialized which blasted holes in the Uighur trade and governmental infra-structure.⁴⁷⁵

It took until 795 AD for the Manichaeans to establish any credible presence among the high-born Uighur families.⁴⁷⁶ Though the harnessing of the aristocracy had the effect of helping legitimize its appeal, it still could not enjoy full hegemony in the eclectic religious forum of Central Asia.⁴⁷⁶ There the Elect vied with Buddhist and Nestorian Christian preachers for the attention of the masses.⁴⁷⁶ As a consequence of this Uighur society became polarized between the countryfolk who adhered to a traditional Mongol shamanic lifestyle, and highly literate Manichaean mercantile groups and city-dwellers.⁴⁷⁷ Out in the sparsely populated grasslands and deserts of Middle-Asia hybridized variants of the Manichee creed no doubt gained footing, as elders and wise-women passed on their muddled, under-educated beliefs to their descendants.⁴⁷⁷ Such heterodoxies may have been formal enough. As with any newly born child, it is often hard to see whether it resembles the mother or father more closely. So too it is with heresy, or religious hybridization.

The Roman Catholic Carpini mission recorded in their travel log, the presence of a certain group of pagans (as the Fransiscans called them) in China, who also happened to worship Jesus.

'Although they are heathens, (they) have an Old and New Testament, together with their own way of writing, many lives of the Fathers, hermits, and buildings like churches in which they say prayers at the appointed time. They allege also that they have certain special saints of their own. They worship one God, and believe in Our Lord Jesus Christ and in life eternal'.⁴⁷⁸

Their clean-shaven adepts thought well of western Christians generally, and were prolific alms-givers. But they differed from traditional Christians in that they didn't believe in the idea of baptism. Technically no known religion or heresy fits the above description in its entirety. Some details may be incorrect, or poorly understood by the Fransiscans, thus resulting in an improper reporting of the facts. If we assume that the details are a faithful record of this religion, then the source of such a creed could be as follows:

Nestorians The most likely explanation is that these folk were Nestorians, albeit ones who had been infected at some stage by the Manichaean heresy of renouncing baptism with water.

Manichees Manichees could agreeably conform to this description, but references to the Old Testament render such an identification impossible. That is unless they were followers of an heretical form of Manichaeism, which had by that stage begun using the

Torah. Such an eventuality seems slight, especially when you consider that Yaweh was considered demonic, though nonetheless possible in a truly dualistic world.

Buddhists The Franciscans might have encountered Buddhist monks, monasteries and literature. The only thing is, they must have forgone an immense body of Buddhist literature in favour of the OT and NT, plus renounced many aspects of traditional Buddhism.

Magian Christians The likelihood of them being Magian Christians is reduced if the Old Testament mentioned is the *Torah*, and not Magian pre-Christian scripture. Refusing to baptize the faithful (in a river) could be part of such a faith, but only if the Magian influence was an ancient one.

The peace-loving nature of Manichaeism proved to be the Uighur Empires undoing, for it resulted in a de-facto demilitarization which only encouraged attacks by the multifarious Kirghiz warbands that savaged the Uighurs, in unison with Mongol associates.⁴⁷⁹ The year 840 AD saw the total collapse of their state, and a diaspora that took disenfranchised Uighurs of every social group into China, and westwards too.⁴⁷⁹

It comes as some surprise to learn that Manichaeism was extant in Africa during the 8th Century AD, many hundreds of years after its supposed eradication there. As it happens, Manichees were finding their way into Germany at that time, from unspecified locations in Africa, or so Pope Gregory claimed. The pope warned St Boniface in no uncertain terms '*under no circumstances should he accept Africans who dare to apply for admission to ecclesiastical orders, because some of them are Manichaeans*'.⁴⁸⁰ Africans in this case might mean negroes (of the sort later depicted in Bosch's manichee-style paintings), but might also relate to the ancestors of Germanic Vandals and Goths, who once settled in North Africa.

Once they had gained Imperial favour in 9th Century China, Manichees began returning to Baghdad, Samarkand, Khorezm and other places, which aroused feverishly anti-Manichee sentiments among Muslims there. The potential for Islamic reprisals against Manichee immigrants was quelled by a threat from their powerful Manichaean ally in the East, the Chinese Emperor. He declared his intention to obliterate every Muslim in the area if they harmed even a single Manichee. Even so, in the 9th Century AD, Islamic theologians undertook the systematic persecution of the Manichees, which still had a lot of grass roots support in Arabia.⁴⁸¹ Manichees must always have been numerous there, for after Mani's death, the Manichees were led by his successor (the *Archegos*), a supreme religious monarch, whose seat of power was in Babylon. According to a long-standing tradition the Archegos had no degree of authority if he did not reign from his seat in Babylon (in reality Ctesiphon, ie; Ecbatana, the Medean capital). For this reason Manichees tended to congregate in that region.⁴⁸²

Nevertheless this doctrinal point later gave rise to a schism between mainstream Manichaeism and a group which 9th-10th Century AD Arabs called the *Dinawwariyah*, which was led by a dissenting member of the Elect named Mihr.⁴⁸³ These schismatics moved their headquarters away from Babylon to the Amu Darya river.⁴⁸³ Other leaders such as Buzurmihir and Yazdanbakht created further chinks in Manichaean unity with the result that the Manichees became split into the *Al-Mihriyah* and *Al-Miklasiyah* factions.⁴⁸³

Come the 10th Century AD and the Zoroastrian uprisings of 930 AD, large numbers of Arabian Manichees took to the roads to take their message of the illusory crucifixion, and Christ, the saviour serpent to the masses.⁴⁸⁴ Any potential resurgence was very short-lived though, as Muslim authorities of the Abbassid Caliphate suppressed the putsch and started hunting down Manichees, from the lowest to the highest.⁴⁸⁴ They left no stone unturned. As a consequence of this the number of Manichees had thinned so drastically that by the 10th Century AD there were hardly any of them left in Arabia.⁴⁸⁵

Their principle belief that the world was evil proved counterproductive to their cause. A standard non-procreationist doctrine emerged from this, effectively banning the Elect from breeding, and certainly curtailing any sustainable birthrate among the hearers. In effect sodomy and oral sex were not unlawful, since pregnancy could not result. So if an authority wished to exterminate their religion, all one had to do was wipe out the Elect. And this is exactly what the Inquisitors tried to do. Once the Elect were gone, the rites of Mani could not be carried out, souls could not be liberated, Manichaeism could no longer spread by missionary endeavour, nor could it be passed down to descendants, who would have been unlawfully born in any case. If one were thorough enough a Manichaean civilization could be deconstructed over the space of a few years.

THE MANICHAEAN WORLD VIEW

Manichaeans saw the entire world as a demonic abomination created by Ahriman (the Prince of Demons), a place where both light and darkness mingled. Ahriman's second-in-charge was Kuni who made war against Ahura Mazda and swallowed all the light emanating from the Omnipotent one, just as black holes consume entire star systems. This was one of the most traumatic and cataclysmic moments in the life of all spiritual existence.

The material world was formed in such a way as to mirror the divine and heavenly realms in almost every detail, but instead the radiant light and goodness of the majestic Ahura Mazda was thrust into bodies, tombs of flesh. From the demon's skin was created the sky, from his bones, the mountains. The forests and plants were the hairs which sprouted from the scalp of the Kuni demon. Everything, every creature in the world, was demon-made; four-legged animals were four legged demons, two-legged animals were two-legged demons etc.⁴⁸⁶

The entrapment of humanity came to pass when the Archon of Darkness bludgeoned the Primal Man (who was a manifestation of the human spirit), and cast him down into the very lowest extremities of the darkness, where he lay bewildered and pondering his fate in execrable suffering, fear, and loneliness. But as he languished there the Primal Man hollowed in grief to the Living Spirit in the upper limits of the celestial sphere, petitioning him to come to his rescue. And at that came the voice of the Unknowable Father promising to come and loosen him from the imprisonment of the blackened archons. Down into the depths of the lower spheres the Father sent his five heroic warrior sons, who descended fully armored, to make war on the archons, and who also served to hold back the portended eschatological destruction of the cosmos by divine fire.⁴⁸⁷

Thereafter humankind was created in the form of Adam and Eve, and Cain and Abel. From that point their creation story exploded into a star-spangled gnostic extravaganza. It happened like this according to the Manichaean doctrines outlined in the writings of Al-Nadim. Various divine archons had sex with each other, thus conceiving Adam.⁴⁸⁸ Once he was born Eve arose from a second sexual encounter between the archons.⁴⁸⁸ Thereafter Jesus came and shut up the archons so that they could not cause any more trouble, and he set about schooling Adam about the importance of celibacy.⁴⁸⁸ After a further successful attempt the imprisoned archontic power impregnated Eve with a child called Cain, who was also called the Red Man.⁴⁸⁸ Once born, Cain sired Abel by his mother, plus gained another two daughters as a result of a further union with his mother, and later bedded them also.⁴⁸⁸ The gross sexual impropriety continued. An angel known as Al-Sind molested one of Cain's daughters by Eve, and once the child of that union had been born he did not recognise it as his and wanted it slain.⁴⁸⁸ Taking pity on the newborn, Adam made off with the babe to protect it.⁴⁸⁸ He fed it with lotus milk and fruit, but later fled to the garden-like Paradise of Light once he discovered that Al-Sind was out to kill him for raising the child.⁴⁸⁸

Heaven contained many trees, walls, gates and towers, whereas Hell was a foreboding primordial subterranean region choked with bracken, cavernous chasms and vents 'of violence' which spewed smoke from ever lower depths.⁴⁸⁸ There fetid water tainted the landscape.⁴⁸⁸

In the heavens were the Mazendaran demons, who swallowed all the light radiating from the two great luminaries, the sun and the moon.⁴⁸⁸ Periodically the Glorious ones (the Lords of the Zodiac), attempted to spring the incarcerated light from these Mazdendaran jails, by bringing the virginal daughters of Time (which were associated with the zodiac) before these aerie demons.⁴⁸⁸ Upon seeing the ravishing maidens, the demons spontaneously ejaculated, and their seed fell down inside the earth in the form of light particles, which gave birth to flora.⁴⁸⁸ This entrapped light climbed up out of the soil in the form of trees, cereal crops and bushes.⁴⁸⁸ From that moment on, all life on the face of the planet was skillfully

nurtured and maintained by Ahriman, who desired that countless forms of life should spring forth in abundance.⁴⁸⁸ Paradoxically, while Ahriman was the creator of the material world (not the spiritual), he was also the agent of its destruction, through the dispensing of manifold afflictions. The demon, so to speak, readily giveth and taketh away according to his whim. The Manichees perceived that existence in this world was but temporary, a house of cards blown down piece by piece each time something died. Their proof of this was that, once dead, the same living object disappeared from the earth for all eternity, never to grow again.⁴⁸⁹

The Elect saw it as their duty to undo the harm of creation by liberating the imprisoned light.⁴⁹⁰ Once light was freed, in a typically Magian way it re-ascended into the heights of space to the Sun and the Moon, and thereafter made its way towards heaven on a Pillar of Praise.⁴⁹¹ There it mixed with the highest light forms and was subjected to a kind of purgatorial burn-off which further refined the escaping light by eating away whatever darkness was still mixed with it.⁴⁹⁰

Manichees also believed in the Great Architect, one name for the Great Power of the Greek philosophers, maker of the physical and metaphysical world. The Great Architect was the builder of the next world, the creator of the new heaven and earth, the place of repose for all existence rescued from the primal darkness.⁴⁹¹

Their philosophical emphasis was on the corrupt nature of the physical universe, the differing principles of extremes and their eternal battle with each other. The Manichees worshiped Jesus, the serpent of salvation; who encouraged mankind to dispel the evils of the world by becoming spiritually perfect. They claimed that Jesus didn't assume a physical body, but a mystical one, and hence did not come here in a tomb of flesh, but spiritually. To them, the crucifixion was a preposterous lie. By Manichaean accounts, Mani, their founder, was Christ's successor, who claimed to be the personification of the Holy Spirit, the 'helper' Jesus promised to send to his followers. He portrayed himself and his teachings as the final evolutionary stage in the missions of a series of prophets, such as Buddha, Zoroaster and Christ. For this reason Mani took for himself twelve apostles in imitation of Christ, and wrote seven gospel-like works.

In his commentary on the Manichees, Al-Nadim recorded that Mani claimed the Jewish prophets of old were '*demon-inspired*', not the least of which was Jesus Christ, whom he termed Satan himself.⁴⁹⁰ This claim is difficult to resolve logically; if Mani was sent by Jesus, and Jesus was Satan, does it then follow that Mani was a minion of Satan? It is likely that this detail was incorrectly gathered and noted by Al-Nadim, or otherwise spawned by baseless, anti-Manichee rumor-mongering.

Mani was eventually flayed and decapitated by Karter, the most influential high priest of the Zoroastrian Magi.

MANICHAEAN DRESS AND RITUALISM

Very few details are recorded of Manichaeism, but one might envisage that it was very elaborate, with great pomp and ceremony. Incense, hymns, music and a feast of fruit were the predominant features.

The Listeners or Auditors met on a day separate to the Elect, the former on Sundays, the latter on Mondays. Their service consisted of singing hymns and fellowship. Few indeed had any contact with the Manichee bishops and the larger circle of Elect, in their region, perhaps as a safety measure. Each group of Manichees would expect to be administered by their own member of the Elect, a sort of parish priest if you like.

The ultimate Manichaean rite was a ceremony which transformed a hearer into a member of the Elect. This was the long awaited moment of every Manichee's life, taking the novice from being a prisoner of the world, to a liberated soul, no longer bound by the shackles of death. But this was not a ritual to be taken lightly, for it could only ever be performed once. Having received this Manichaean sacrament, the Elect was not permitted to kill anything, nor were they to perform a whole array of tabooed acts, such as having heterosexual intercourse (because of the ever-present danger of pregnancy).

Only the most stoic of individuals dared undergo the rite in their earlier years, for the office of the Elect demanded a life of utter austerity. So demanding was this lifestyle that the ordinary Listener shuddered at the thought of not being able to meet the proper commitments of the office, even despite the fact that becoming an Elect meant sure salvation. For this very reason, most Listeners would only undergo the rite on their death-bed. If however the person recovered from their life-threatening malaise, they were left with the unhappy prospect that they may inevitably fall back into the damnable ways of the world. If a consecrated Elect felt themselves lapsing, invariably they went on a hunger strike, thereby ending their life, and therefore any chance of lapsing altogether. This suicidal death-rite was known as the *endura*.⁴⁹¹

It was particularly important that the Elect never lapse, for whomsoever they had consoled or liberated would be dragged down with them, in their fall.⁴⁹² For this reason we might guess that they were watched by their followers like hawks.

In the apostolic Christian text *De Moribus Manichaeorum*, penned by the ex-Manichee St Augustine, in the year 388 AD, as a refutation of the Manichaean way of life, we see the intense scrutiny the Elect lived under.⁴⁹³ Apparently the Manichaean bishops in Rome liked to blend into the local scenery to escape the keen gaze of their underlings, but the efforts of one extremely zealous and wealthy convert there made life hard for them.⁴⁹³ All the bishops were gathered together at one and the same safe-house, so that they could be well cared for, and their every move monitored.⁴⁹³ After only a while living there it was discovered that none of them were capable of living up to the rigid ascetic standards prescribed by Mani. In

the end they cracked under the strain.⁴⁹³

As one of the Elect, a Manichaean wore robes of pure white, with a tall white bonnet, which had a chin strap, and two ribbons trailing down the back (similar to those of the Magi). At the front of the robe was a white panel breastplate of embroidered cloth, bordered perhaps in squares of red, and with other insignia.⁴⁹⁴

THE FRUIT FEAST

To explain the importance of Manichaean feasts, one has to gain an understanding of their religious views. At the moment of death the corpses of the Elect disintegrated and fell back into the gloom of the underworld, while their souls separated from the flesh, which had become corrupted.⁴⁹⁵ Once in the ether the souls of the Elect were greeted by angelic guides who rallied to their aid fending off any demons that came to pounce on the soul.⁴⁹⁵

The souls of those who were simply hearers were merely guarded from the demons by the angelic essences.⁴⁹⁵ While they might have rendered pious aid to the elect, their actions were still incapable of lifting them up to paradise in the Garden of Light.⁴⁹⁵ From that time their soul remained in limbo in this world until one day liberated by an Elect.⁴⁹⁵

These Listeners (who had not received the *consolamentum* ceremony) were doomed to be reincarnated as a piece of fruit until rescued by one of the Elect.⁴⁹⁵ Since light was originally swallowed by the demons, in their mind it was only fitting that liberation, and re-unification of the soul with the divine light, could only be accomplished once their light particles (contained in the fruit) were swallowed by a being of light, namely the Elect. The ceremonial consumption of Listeners' souls may have given rise to rumors of ritual cannibalism.

Whenever the Manichaean communal fruit feasts took place the Listeners gathered in their local place of worship, normally a building with walls elaborately decorated in asiatic geometric and floral symbols.⁴⁹⁵ From Manichaean illuminated manuscripts we know that carpets were laid out on the floor in several sections, with the Listeners on one side of the room and the Elect on the other. In the middle of the room two of the highest ranking elect (one male and one female), sat on thrones. In front of them were two tables, one which held a platter of bread buns, and the other which supported a large bowl of fruit. The melons were piled at the bottom and the lighter fruits placed on top of them. This mound of fruit was crowned by grapes.⁴⁹⁶

The fruit feast was central to Manichaean ritual. Augustine tells us their holy foods consisted of those edibles which were receptacles for light particles (ie; light and souls that needed liberation). One could assess the relative holiness of a given foodstuff using three separate criteria, taste, aroma and color. Augustine comically mocks them about pork fat, saying that by their own standards it should be very holy, but is banned.⁴⁹⁷

To release the light particles, prior to consuming them, the Elect rolled the fruit about, and

this had the effect of releasing the rays of light.⁴⁹⁸ The most popular fare consisted of pears, apples, melons, cucumbers, cabbage and mushrooms. Golden grains like wheat could have their light liberated in the form of beer, or where the grain was milled, mixed and baked, in the form of cakes and biscuits.⁴⁹⁹

Certain inhabitants of the pre-Islamic Volga Bulgar region were said to have written in Manichaean script,⁵⁰⁰ and this seems indicative of a Manichee presence there. During the 10th Century these devotees were flushed out Arabia by reprisals against them,⁵⁰¹ no doubt causing a fair number to relocate into Russia, along with Magians and other committed pagans. It is probably for this reason that the Russian and Polish words for 'fruit' or 'a water melon' are *arbuz* and *harbuz*.⁵⁰² These were derived from the Persian *garbuza* ('melon') via the Kipchaq, Turkish and Crimean Tatar words of similar form. In the Ukrainian *garbuz* means 'a pumpkin'.⁵⁰² This seems to indicate that a diverse range of fruits and vegetables were imported into Russia and Poland by the various Asiatic immigrants, a number of which also happened to be Manichees. Melons were certain to have been on the menu, *baklazhan*⁵⁰⁴ also, the Slavic word for 'egg-plant' (of Arab/Persian origin).

One Russian word for a garden *bashtan* came from the Turkic/Persian *bostan*. In eastern religion this word might have applied to holy groves, perhaps even Manichaean orchards.⁵⁰⁵

Listeners normally did all the work for the Elect, who had to be supplied with food, clothing and all their other earthly needs, and who did little more than eat, pray, chant and meditate for the freeing of light particles, which were trapped during the fall of the physical world. Because the Elect were prohibited from killing any living thing, they ate only fruit, which did not require the uprooting or destruction of any plant. Contrary to root crops like carrots and parsnips (which were full of darkness), the fruits which hung from fruit-tree branches were believed to be repositories for large quantities of light particles.⁵⁰⁶

Daily Listeners gathered a lavish feast for the Elect to dine on. Before any one of these feasts, Listener servants walked about the orchards, picking their fruit (the reincarnated souls of dead listeners) by the basketful; apples, pears, and other fruits, but more especially grapes and melons. These were then presented to the Elect.⁵⁰⁷ With the commencement of the ceremony, the Elect scoffed down cakes, flowers, fruit juices, beans, mead, cereal grains, beer, mushrooms, filling their distended bellies to bursting point.⁵⁰⁸ In Rome some of the things they ate were regarded as '*rare and foreign vegetables*',⁵⁰⁸ indicating that the Manichees had their own supply sources for Asiatic vegetables. Hopefully the fruity souls of one's loved ones would be eaten during the Elect's daily ritual feast, for it was stated that Listeners were continually reborn as pieces of fruit until one day devoured by a member of the Elect.⁵⁰⁹ Once eaten, the soul was emancipated from the moribund world into a perfect body, and thus extricated from the entrapment of darkness, through the Elect's body, a gateway to the spiritual realm of best existence.⁵⁰⁹

Christianity's Greatest Controversy - Prelude to Genocide

The Magi reserved harsh condemnation for Manichees, speaking of *'the fiend, the broken-down Manih, and the destruction of the wicked who were listening to him'*.⁵¹⁰ He tried to kill the world of righteousness, and proclaimed that the Creator and Destroyer were one and the same. Magi further described his doctrines as *'that excretion'*, which is *'a perpetual effusion'*, *'and they who stirred up the effusion afterwards think it theirs, and that which is a perfect ceremonial of the demons occurs'*.⁵¹⁰ Manichaeism, though partially borrowing from Magianism, was seen as devil-worship in one of its finest forms. Their stance on them closely resembled that of medieval Christian clerics.

The predictable execution of Mani by the Zoroastrian religious hierarchy, and his passion were enacted annually during their month-long *Bema* solemnities,⁵¹¹ which for Manichees was their version of the Christian Paschal sacrifice of Christ crucified. Little is known of the ceremony's format, mostly because the most important of their ceremonies were held behind closed doors. Again, it probably centered around a meal of fruit.

Only a person who was capable of abstaining from sexual intercourse, wine and meat was able to join the esteemed ranks of the elect,⁵¹² though hearers who wished for a higher level of involvement with the cult could serve the Elect as personal servants, or warrior Guardians.⁵¹² The Elect were forbidden to kill under any circumstances, whether trees, flies, ants or people. It was a major point of difference with the Magi. As the Turks themselves noted, this level of pacificism rendered them vulnerable to attackers. To guard them from the threat of slaughter (which they were so often exposed to) a specific class of listeners known as the Guardians was instituted, whose duty it was to defend the Elect from all aggressors. Even in the French Neo-Manichaean colonies of Languedoc and Montsegur, we find evidence of the Guardians, whose heraldic devices very much resembled the Manichee cross (ie, a Maltese cross), but with three pearls at the end of each arm of the cross.

Every day at dawn, a Manichee had to wake from slumber and, after having washed himself, lay prostrate on the ground before the rising sun as prayers were uttered.⁵¹² Like the Magi, the Manichees had other prayer sessions scheduled for various times of the day, in accordance with the position of the sun.⁵¹² Their elaborate calendar of fasts was dictated by the position of the sun throughout pre-defined stations in the Zodiac. Inevitably Manichees were engrossed in the science of astrology, perhaps not just to perform ceremonial calendrical calculations, but for the formulation of predictions also. Mani's commandments⁵¹² were as follows:

- | | | |
|-------------------------|--------------------------|-------------------------|
| 1. Do not steal | 2. Do not lie | 3. Do not kill |
| 4. Do not be greedy | 5. Do not be an idolator | 6. Do not fornicate |
| 7. Do not be indecisive | 8. Do not be slothful | 9. Do not perform magic |
| | in matters religious | |

NEO-MANICHEES

THE BOGOMILS

The faith of the Bogomils (literally 'The beloved of God') was particularly prolific in Bulgaria and Macedonia at the turn of the first millennium, though they could also be found in Bosnia, Serbia, Albania, Asia Minor (10th C.), Byzantium (10th C.), Italy, France and Germany (12th C.). The standard tools of their trade were preachers armed with the Bogomil catechetical texts *Liber Secretum*, *Vision of Isaiah*, and the *Legend of the Cross*, amongst others.⁵¹³ So effective were the wandering Bogomil priests, that in the nearest reaches of Byzantium's eastern Anatolian provinces, whole cities were converted to their heresy.⁵¹⁴

They appeared as if from nowhere, yet from the outset Bogomilism already possessed a fully structured priesthood, closely resembling that of the Manichees. Evidently such an organization could only have come about in heathen lands, already steeped in Magian and Manichee dualistic traditions, places like Russia and the Urals. The essential teachings of priest Bogomil (the alleged founder of the sect) were encapsulated within a Bogomilian version of dualism, described by inquisitors as an 'unholy trinity'.⁵¹⁵ It was comprized of God, the 'unknown father in heaven' and his two sons, Jesus and the Devil, both of whom were entitled to at least some worship. Satan (or more precisely *Satanael* or *Satanail*, the Hebrew terms)⁵¹⁶ was the 'hard-done-by son' in need of some real understanding. This devil was the creator of everything that we see, the entire material world.⁵¹⁶ According to the Russian *Hypation manuscript* of 986 AD, Satanail was 'the adversary', the 'enemy of God'. The Bogomil heretical godhead has a significant parallel, namely the Rus' pagan triumvirate of Svarog, Belobog (Dazhbog or Khors) and Chernobog, perhaps indicating that the cult began in Slavia, and was known in Rus'.⁵¹⁷

This Unholy Trinity (which was totally different from the Christian Holy Trinity) was devised by individuals attempting to integrate the existence of the independently-acting evil principle into their belief system, and the son of the same, the absence of which deprived them of a full and complete understanding of the cosmos. It might conceivably have began in Pontus as early as the 3rd Century AD, as the following passage from Eusebius intimates;

*'Others like the Captain himself, Marcion introduced 2 sources (dualism), these included Potitus and Basilicus, who followed the Pontic wolf and failing, as he had done, to find an answer to the problem of evil, took the easy way out and announced 2 sources (dualism) boldly and without proof. Others of them again plunged into still worse error and posited not merely 2 but 3 natures (an Unholy Trinity).'*⁵¹⁸

One frank admission made before a Byzantine heresiographer revealed that the Bogomils displayed fealty and devotion towards the Antichrist,⁵¹⁹ whom they regarded as

their spiritual father, and creator of the world. If this comment was not in reality a gloss included by the inquisitor (who the detained suspects had earlier tried to convert!), then we might be looking at evidence that the Bogomil movement was the creation of black or grey sorcerers who had migrated into the Balkans from Rus', and who subscribed to a form of dualism that incorporated the dark side, complete with demoniacal devotions.

The first stage of becoming a Bogomil (meaning 'beloved of God') was the *Baptisma*, where Christians belonging to the apostolic Church were re-baptized to rid them of the Holy Spirit imparted upon them by the Church, in order to prepare them for higher levels of knowledge and initiation. During this ceremony, the teachings of St Paul, certain Gospel readings and psalms were recited, whilst an *edited Bible* was placed on the candidate's head.⁵²⁰

A period of rudimentary tuition and extreme regimes of asceticism were experienced by the novice until the grandest initiation phase was undertaken. In the elevation to the *perfectus* level (the perfect ones), a mock sacrament of holy orders took place, whereby the bible and the presiding *perfectus'* hands were placed on the initiate's head as the spirit was called down. Having received this Spirit, (the inquisitor Zigabenus called it the 'Seal of the Devil'),⁵²¹ the member of the Elect was then able to enter the final, highest grade of initiation.

The Bogomils enacted heathen ceremonies akin to those performed by the ancient Greeks, or at least that is how the Byzantines described them.⁵²² Hellenic ritualism is presumably a reference to bread buns, the pouring of libations and cattle sacrifice. Bogomil rituals also concerned the performance of spells and alleged *daemone*-worship.⁵²³ Other Balkan carvings, depicting a pair of riders facing each other, imply these deities were Mithraic rather than Greek. However the inclusion of *fleur-de-lys* and swastikas on their stecci carvings,⁵²⁴ I would guess, points to a Far-Eastern origin for the cult, a Magian origin, taught by Magian Zurvanites powerfully present in Bulgaria, and in pagan Rus' also.

Of all the Christian heretics under the sky, none were as successful, crafty or skilled at waging war against the cross as the Bogomils. Their elaborate missionary activities saw them gain the confidence of traditional Christians. They used sly ploys to effect this; the veneration of icons, saints and even the construction of churches, which were intended to be seen as public signs of their orthodoxy.⁴²⁵

There is some evidence for the veneration of bogus saints and icons, but in the following instances it is difficult to say which specific group of dualists was responsible. Under dualism, just as there was a Virgin in heaven above, there had to be a corresponding defiled Whore in the dark half of creation below, an inverted, topsy-turvy reflection of that which was above in heaven. From Magian scripture we know that such a whore was Geh, the harlot who acted as the devil's advisor in certain matters. Since the dark side of existence was very important in the lives of the black families, it makes you wonder whether the pagan

heretics ever rendered Ahriman and the Whore into religious icons. In relation to this there seem to be distinct parallels with this Pure Mother/White Son and Filthy Mother/Black Son of the heretics, and a series of icons found in various Christian parishes in Poland, a land where Zurvanite pagans once lived.

Apparently there are a number of icons in Eastern Europe which significantly differ from standard Church iconographical standards, which, I might add, were very, very stringent indeed in their requirements for the depiction of saints, martyrs, Christ and Our Lady. These protocols required them to be shown in silver framing, radiant colors, gold leafing, pearls, inlaid gems, to give them a fittingly glorious appearance. The dubious icons in question are the so-called 'Black Madonnas', a series of religious paintings in which the Virgin Mary and her son, Jesus, are depicted as being as black as the ace of spades, instead of radiant white. Clearly, even by Church standards, something is amiss here. Let's examine the facts and search for plausible reasons for the blackening.

1. Almost all icons of antiquity were executed with paints made from a base of albumen (egg white), tinted with various pigments, powdered gems and gold dust. Frequently the image was painted over a board made from layers of wood veneering. As the icon aged, the albumen began to naturally darken, and blacken due to the accumulation of a murky film left by candle and lamp smoke, which built up over centuries. Thus, today's museum curators and art-dealers gauge the age and authenticity of any genuine icon by its degree of blackening and discoloration.

2. Perhaps these icons were painted or carved by Zurvanite/ Christian '*duocovernye*' dualist heretics a thousand years ago, who had originally been worshiping the black Madonna, not as the Virgin Mary, but the Great Whore, the unholy goddess of black witchcraft and vexation. According to one source, a number of 'black Madonnas' came into Europe via the Middle East, which dated back to Roman and even Phoenician times. Thus these black mother images are believed to be of eastern origin, and pre-date Christianity by a considerable amount of time. The ancient Aryan Hittite insignia of the double-headed eagle, so profoundly linked with European royalty, also appears to be associated with the image of the black madonna. A golden two-headed eagle can be found on the hem of the Madonna in the famous Eastern European icon 'Our Lady of Czestochowa'.

3. Some black madonnas might be icons defaced during the Byzantine iconoclastic controversy. Having said that, images were normally destroyed in these incidents. So blacking out images with paint is unlikely to have been your typical iconoclast's weapon of choice.

4. Another option is that they were heretical icons slotted into the local Church by heretics, allowing it to receive the veneration of parishioners, blissfully unaware of the icon's

Christianity's Greatest Controversy - Prelude to Genocide

nature, or something that was blatantly venerated by heretical dualist Christians since the earliest years of the Church. Pranks such as sprinkling 'black relics' among the Christian community's 'authentic' ones was apparently a common Bogomil ploy.

Certain renditions of the Madonna were *actually executed in black paint, black stone or ebony*.⁵²⁶ Considering the level of Magianism found in Europe, particularly in the Christian sphere, these icons are plausible depictions of Geh, the Great Whore (dressed in her scarlet finery), holding Ahriman (Satan), 'an innocent little boy', and in no way a depiction of Christ and the Virgin Mary. Some postulate that the black Madonnas represented the Earth Mother, but if so, why was she never depicted surrounded by crops, sucklings, and herd beasts, but instead frequently shown with a starry moonlit night in the background, carrying a single child in her arms? You be the judge!

From a modern perspective each of the black Madonnas deserve to be examined in their own right, to determine the cause of the blackening in each case. Only in this way will controversy surrounding them be settled, once and for all.

I will now present a comparatively isolated case of a saint whose complete mortal remains are to be found in more than one location. It certainly seems that unknown persons had successfully installed the body of a bogus saint in addition to that of the real. How might such a thing transpire, and could it be connected with the perfidious intrigues of practicing dark heretics? The case of St Canice is particularly illustrative of the issue. In Ireland there was famous saint by the name of Canice. Now upon her death there was a major dispute between the citizens of Aghaboe and Kilkenny concerning the ownership of her mortal remains, which, as with all saints, would no doubt provide miraculous cures, intercessions and so forth.⁵²⁷ Both parties were so adamant in their claims, that it developed into a fight to the death.⁵²⁷ In the aftermath of the battle it proved impossible to identify Canice's body, because two coffins lay among the debris strewn on the field of conflict, and neither could be opened.⁵²⁷ Consequently both factions returned home, a coffin a piece.⁵²⁷ One St Canice now became two St Canices. It seems wild beyond belief that people willing to feud over her remains didn't even know what she looked like. Or was there an imposter who had duped the inhabitants of Aghaboe and Kilkenny into believing that she was Canice, giving rise to the feud? Here we find the most plausible reason for the phenomenon of double or even triple saints. In cases like this, what motives would an imposter have? Did it start as a joke that got out of hand? Was it a totally unrelated corpse, that of someone who posed as the saint in their daily life, and was officially proclaimed as such after the person's death, by clerics who did not adequately know the true saint?

At the end of it all we are left with a real dilemma. Do you discontinue public access to both remains, knowing that one of them is the real saint, or do you allow public access to

continue knowing that one is false? The fact remains; one group of people gathered about the remains of a charlatan, or someone mistakenly identified as a given saint. A tightening of canonization procedures, including desiderata such as a detailed analysis of the candidate's life, ever aimed to avoid a repeat of fiascos like this.

For the pseudo-monk and the demonic prefecture (as the inquisitors regarded them), no river was too wide, nor mountain too high in their quest to invent new and even more ingenious ruses to destroy the Church and its teachings. Their most notable achievement was the deepest possible penetration of the Byzantine Church, in just about every province you care to name; barely a diocese was left untouched.⁵²⁸ The level of damage done to the Orthodox ecclesiastical mechanism, by their infiltrators, was said to have been so extensive that they constituted a virtual subterranean component to the Church of the east, that, in the view of Euthemius, was quickly enveloping and swallowing the newly ordained into their web of godlessness.⁵²⁹

The Orthodox monk Niphon, proved to be an committed advocate of Bogomilism, a travesty against his religion for which he was tried, defrocked and thrown into jail.⁵³⁰ Even as Michael II ruled the Byzantine Empire, his supposedly trustworthy Patriarch Cosmas II emancipated the anathematized Niphon, and was regularly seen in company with him, even inside the patriarch's chief residence.⁵³⁰ Perhaps he was only trying to win Niphon back for Christ, but it all looked rather suspect. Inevitably Cosmas lost his high office by virtue of his heretical affiliations.⁵³¹ In short, the Bogomils had proven themselves capable intriguers and proselytizers.⁵³¹ Who else could have swayed the minds of the leading Orthodox figures in the land, if not learned and highly skilled orators? The dynamic spread of Bogomilism was formally reported in the writings of Theodore, the Antiochan patriarch some time after the year 1185.⁵³² According to him the whole region was fairly embalmed by this heresy. The chief remedy they sought was to immolate the key proponents of their unorthodoxy,⁵³² and the total expurgation of their written works,⁵³² which, it was guessed, would slay their teachings.

THE BOGOMIL ANTI-POPE

Stoyanov deals with the surprise emergence of heresy in medieval Europe, including 'The Antipope',⁵³³ a figure that can ultimately be traced back to a pagan pontiff of the Bulgar Magi. This so-called 'Father of heresies' was the driving force behind the intense barrage of heretical missionary activity venturing forth from the Balkans. He himself was deemed the ultimate adversary of Rome and Byzantium. It was not long before Pope Urban declared the Balkans the most spiritually forlorn place on the face of God's earth.⁵³⁴

The Bogomil pseudo-pope was rumored to have his throne in Bulgaria, the nerve-center of all heresy. This anonymous arch-heresiarch acted as the grand mediator between all

heretical sects and plotted the stratagems needed to catalyse the downfall of the Church, especially via monastic infiltration. Even in the 10th Century he was laying the groundwork for the wholesale export of Manichaean heresy to western Europe via Arab-occupied Sicily. Bogomil preachers, now well-primed for their western peregrinations, departed the safe company of their spiritually profligate potentates in Bulgaria.

The role of these ministers in the wider penetration of dualistic heresy into greater Europe can be seen by tracing the passage of one Bogomil treatise, the *Liber Secretum*. It was originally written in Bulgaria, then sent to the heretical Cathar parish of Concorezzo in the North of Italy, which in turn influenced their brethren in Desenzano, Lombardy and French Languedoc.⁵³⁵ *Liber Secretum* proved too controversial for many absolute dualists, provoking a damaging internal schism. By the early 11th Century they were beginning to secretly plant Catharism in Flanders, Northern Italy and certain parts of the Frankish kingdom. Through obscure Orthodox accounts of two-way religious discourse between the Bulgars and Franks, come hints that east-west heretical liaisons already existed in the period just prior to the coming of the new millennium. And so it came to pass that the newly-coined French word for heretics was *Bulgares*,⁵³⁶ showing once again that (Magian) Bulgars and heresy were like candles on a cake.

THE BOGOMILS ENTER EUROPE

Anecdotal historical evidence alludes to doctrinal discourse between a small group of Franks (Germans and French) and the Bogomils. This was confirmed by the arrival of Frankish pilgrims in Bulgaria in the 10th Century AD, an event which pre-dated the entire French Cathar movement, and a datable thread in an heretical alliance which soon flailed Europe.⁵³⁷ A number of grave-markers (engraved with *pentagrams* and *roses*) can be found in Europe and the Balkans, religious images normally ascribed to Bogomils, *so there appears to be a physical connection between the Balkans and the West as well*. The same could be said for the artificial cranial deformations found in Languedoc.⁵³⁸ It was a known Bulgar practice, caused by the constrictive tightening of turbans and head bindings.⁵³⁸

As early as the mid-1100's, Bogomils ejected from the Balkans by the Byzantine and later Bulgarian anti-heresy crusades were pouring across the borders of the German Holy Roman Empire at a steady rate.⁵³⁹ But would they be strangers in a foreign land? Far from it! The wearisome travellers were well greeted by the German people upon their arrival, who virtually saw them as long lost heroes. Were they? Was this the glorious home-coming of the Magi to Germany, after an enforced absence first brought about by Charlemagne? By Church accounts, the people's love for them was so great that their activities could not in any way be halted by the Church authorities.⁵⁴⁰ It is unlikely these figures received such a rapturous welcome if they were part of some obscure Bulgarian cult. Instead they were

religious figures honoured by the masses, even before they had arrived in the Holy Roman Empire. Either Bogomilism was already endemic in Germany by the 12th Century (which is doubtful), or the Bogomils were in actual fact Magian-Christians infected by quasi-Manichaeism, entering Germany from both the Balkans and Slavic east. Many Bogomil missionaries were involved in mercantile pursuits abroad, and in Germany these figures tended to congregate around Cologne,⁵⁴¹ the future home of the relics of the Three Wise Kings, destined to lay in the grand imperial cathedral.

The notes of Roman and Byzantine inquisitors investigating detained Bogomil agitators revealed confusing sources for the heresy which remained the subject of constant deliberation; namely, Massalianism, Paulicianism, Zurvanism, Manichaeism and magical gnosticism, with Paulicianism and Manichaeism being the least influential of all the sects involved.⁵⁴² Rampant low-key *devil worship of the Chaldean variety*⁵⁴³ was employed by Bogomils, an activity without too much difficulty tied to Massalians, Slavic dualistic *Volkhvy* and Russian Chaldeans (otherwise known as *kolduny*). Chaldean devil worship was discussed in the *True History of Wizards and Witches*, and as you may recall it required the use of God's name while in a state of spiritual grace and perfection to effect the bullying of *daemones*.

Bearing in mind these factors, the Bogomils almost without question owe much of their beginnings to a mass arrival of dissident Black Bulgar, Magyar or Rus' *Volkhvy* Magi and Chaldeans. These newcomers brought their quasi-Zurvanite beliefs, dualistic-magic and hierarchy into the movement almost intact. In support of this, Zaehner, a major authority on Zoroastrianism is convinced of a Magian Zurvanite genesis for the Bogomil heresy.⁵⁴⁴ This seems highly likely. However, in the Bogomils one can also perceive genuine Chaldean influences, ancient Chaldeanism of the sort once found in Mesopotamia or the back woods of Russia.

The Bogomils mutated from a pagan into a nominally Christian heresy somewhere towards the end of the 10th Century AD. A *Volkhvy* document discovered in an Albanian heathen monastery possessed an unusual Magian-style chronology, roughly synchronized with the Christian calendar.⁵⁴⁵ At face value Balkan heathens were 1,000 years into the period of renovation brought by *Smaosha*, the pagan Messiah. As Constantinople and Rome progressively converted Eastern and Western Europe, the various Chaldeans, Manichees and Magians, whether Christian or not, found themselves squeezed into smaller parcels of land. Whereas previously they found sharing the same breathing space a little unbearable, their new situation forced a level of interaction normally avoided in prior times. From this came a sharing of ideas. From varied sources, Christian priests learned that the Slavic and Bulgar Magi had dissolved away into nothingness, only to form the Rotu, a clandestine brotherhood that served as a pagan occult university.⁵⁴⁶ The oath-sworn candidates

Christianity's Greatest Controversy - Prelude to Genocide

themselves constituted that invisible institution, and their supposed aim was to keep alive the miracles of the occult, divination, necromancy and mediumship for future generations.

And due to their great diligence and zeal in the dissemination of the Bogomil creed, they had a full heretical empire to their credit, stretching from the Balkans to the farthest reaches of the Holy Roman Empire and the English Channel. Their many successes were, at every stage, under-pinned by an ability to re-organize and amalgamate heretics from diverse philosophical backgrounds into one coherent unit. The beliefs of the once illustrious gnostics, and heretical bulwarks such as the Marcionites probably suffered extinction through ignoble anonymity; their individuality, and waning vibrancy ultimately consumed by the sheer focus, ingenuity and determination of the Bogomil elite.

For the Byzantine inquisitor Zigabenus', his confrontation with the Bogomils was akin to being face to face with the Devil's ritually invested priesthood, who, by their own admission, were 'Magi'.⁵⁴⁷ Theologically, his comments are not as evangelically fundamentalist as they first seem to the modern reader, especially if he had been in any way dealing with black Magi and quasi-heathen Chaldeans.

For the Bogomils the arrival of the 11th-12th Centuries AD brought a time of reckoning, and so they dug in their heels, taking the fight to the core of the Church, *surrounding her from within*. Bogomils successfully penetrated monasteries in the East (especially in Anatolia), and the orthodox monasteries of Mt Athos. Due to the offbeat activities happening there, one could easily suspect Bavaria's Benedictine monasteries (Salzburg and Reichenau) as well.⁵⁴⁸

The Bogomil brotherhood doubled as a finishing school, wherein heretical brethren learned all that was necessary to live among Byzantium and Rome clergy free of detection. Not long afterwards (in the 12th Century), western Christendom experienced outbreaks of simony and concubinage in certain parishes, as frenzied magical activities (including necromancy), and advanced stereoscopic star maps⁵⁴⁹ were found among errant clergy. In the East, the monastic brothers at Chios were found performing what were described as Mithraic magical rites, whilst in the Benedictine brotherhoods, equally bizarre occult performances bore all the hallmarks of Bogomil or Magian infiltrators.⁵⁴⁸ Heads rolled ... literally!

As with the Manichees, it was crucial that Listeners live in close proximity to the *Perfecti*, who were their only means of mystically entering into heaven. It was almost a fate worse than death to die without the *consolamentum*. Consequently, some have theorized that Bogomils formed whole communities within gnostic dioceses, each thought to faithfully mimic apostolic diocesan boundaries.⁵⁵⁰ So remarkably resilient were they that the cult only began to fold under the Ottoman Turkic annexation of the Balkans. Unconfirmed reports suggest that isolated neo-Manichaean splinter groups were still extant in the Balkans in the 1600-1700's.⁵⁵¹

The heretical hierarchies

CHURCH OFFICERS

The four original Apostolic Sees commonly taught that Christ invested the power of the Apostles upon selected members of his Church by means of the Holy Spirit,⁵⁵² leaving a priesthood consisting of apostles (bishops) and presbyters (priests), and the minor office bearers of deacons, readers, ushers and exorcists. It seems to have been a priesthood formed by God's Spirit rather than a purely Magian or Rabbinical bloodline, and this if nothing else was a major departure from pagan religious thought, and yet they had very many similarities with these other priests.

By analysing the hierarchical structure of the various medieval heretical movements it is possible to discern a series of *organized religions* which sprang from a synthesis of the Magian, Manichaeian and pagan gnostic priesthoods.

BOGOMILS	MARCIONITES	PAULICIANS	GNOSTICS	MANICHEES
Anti-pope	Bishops	Apostles	<i>Perfecti</i>	Archegos
Apostles	Priests	Priests	Listeners	Magistri apostles
Perfecti	Deacons	Deacons		Bishops
Listeners				Elect
				Listeners

Their battle with the Church

With such a sizeable influx of dualist heretics entering Byzantium and the Balkans in the 8th-10th Centuries AD, it is only natural their mere existence provoked a severe backlash. For the Church, heresy was a crime worse than homicide, the mass-murder of souls. It was to be purged from the face of the earth, by repeated and vigorous polemical re-evangelization missions in the first instance, or physical force in the face of continued intransigence. As sworn enemies, the Church and heretics waged war against each other, seizing their opponents by the throat with a tenacity barely imaginable. Both eastern and western Europe was scorched by this hidden war (mainly aimed at the Elect and Magi), which touched many families, and affected generations.

Byzantine and Roman inquisitorial authorities from this period, right throughout the Middle Ages were convinced that heresy and the occult went hand in glove.⁵⁵³ Everywhere the same recurring theme of devil-worship and fortune-telling seemed to crop up.⁵⁵³ These perceptions later shaped and nurtured the so-called 'stereotype' of the witch and her (and his) craft. In some cases, occultism probably only constituted a minor co-existent element, or fringe undercurrent within heretical communes, rather than a professed dogma. Bearing in mind the Magian and Chaldean philosophical/religious foundations of the Bogomils, and

their apparent charter for the destruction of the Church, it really is not all that surprising that evidence of a magic-heresy linkage began surfacing. This was a primary reason for the Church's overkill in their handling of heresy, for it was now inexorably married to the 'co-evil' of sorcery.

In the pope's '*Pressing Danger*' letter of 1434 AD, he specified various archetypal witches frequently found consorting with devil-worshiping heretics. These included '*Christian and Jewish magicians*' (ie; Jewish Magi and Magian Christians).⁵⁵⁴ Those scholars who cleave to a belief in the learned origins of witchcraft insist that the cited comment is vacuous, utterly baseless. Instead all blame for the witch persecutions rests squarely on the sort of religious jingoism found in papal encyclicals of this kind. Bogus traditions circulated in medieval demonological texts are touted as an equally great culprit. However, excavations at Novgorod Russia have proved beyond all doubt, and for all time, what witch trials have specified all along, the factual existence of practicing witch-Christians. For it was there, in layers dating to the 13th Century AD that they chanced upon demi-Christian spell scrolls, with Christian prayers written backwards, in cyrillic mirror writing.⁵⁵⁵ Certain Novgoroders were etching topsy-turvy Christian prayers in their spells, a distinctly Chaldean practice. The precept behind this style of sorcery belongs to the due order and rites of the devil, '*as it is above, so shall it be below*' ... so shall it be backwards. So to pray to the devil, or more particularly to the Antichrist, one said anti-prayers, a deviant reflection of the prayers offered to his enemy Jesus. From Stuart Clark's book, *Thinking With Demons*, we already know that many early modern tractates on diabolism simply encompassed European folk magical traditions on ritual inversion. On the other hand, many centuries previously, we heard of *ergi* in Scandinavia, a class of pagan rite using perversion and 'upsidedownness'. A considerable number of *zmeiovik* (serpent) medallions were also found at Novgorod,⁵⁵⁶ showing Christian imagery on one side and the face of a medusa-like fiend on the other. Some had been confiscated, and were thus excavated from the house of a Christian priest. Others were loose finds around the city. Elsewhere in Europe we discover the 'Black Pater Noster',⁵⁵⁷ the black 'Our Father', in connection with maelific witches. Even today the *Catechism of the Catholic Church* contains the strongest possible condemnation of prayer-magic, damning it as a gross violation of God's first commandment.

Heretics loathed the Church for several reasons, not the least of which was its denial of their right to preach dualism and alternative biblical interpretations. On more than one occasion heretics confessed to the inquisitors that Christendom was practicing an improper form of the faith, and that they alone held to the true tradition.⁵⁵⁸ Some claimed apostolic successorship, others to the contrary.⁵⁵⁹ The latter heretics championed a form of Christianity that formed under peculiar circumstances, such as those described in Chapter I. By their reckoning Rome and Byzantium had got it all wrong. The Neo-Manichees, being of

Manichaean origin could not see a scriptural basis for the sacraments, and like Marcion, accused the Church of leading the people astray with unsound teachings, useless works and rituals. Since the Church was very much involved in the protection of creation, and maintaining the world order, Manichaeans lambasted it as 'Babylon the Great Whore', which stood in opposition to the blinding light of their Elect.⁵⁵⁸

In this age, politics and religion were so deeply related, that an ideological attack on the Church became an attack on the state political apparatus. As defender of the faith, the state refused to sit idly by while such an unmottley crew of dissenters forged on unabated. State responses to such spiritual rebellion varied depending on the level of relations enjoyed between a given monarch and their Holy See.

As time went by both sides turned to violence to defend their rights of belief and worship. It was a religious war rarely fought on the streets, but which proceeded with renewed atrocity, time without end, partitioning whole communities wherever heresy had taken root. The pyres of heretical martyrs, a growing conflagration, provided the eternal fuel for anti-Church sentiment. It seems the more who died, the bigger that hate became. What started out as a fight over the penetration of dualistic dogmas into Europe, ended up a protracted conflict over the execution of heretics by the state.

For hundreds of years heresy and astrology had been cut out of Western Europe like a gangrenous sore and all but ceased to exist. But from the 10th Century AD, the timetable for the re-introduction of dualistic heresy, astrology and high magic was going ahead at some pace, the invasion had begun, with Magi, Manichees, Neo-Manichees, Magian-Christians, and pagan gnostics pitting themselves against the Byzantine and Roman inquisitors and heresiographers. The latter officers played lead roles in the war of attrition, as the battle to save the teachings of the Roman and Byzantine churches from the corruption of practical dualism mutated into a vortex of incendiaries and wafting smoke.

The first canon released by the 4th Lateran Council in 1215 AD amounted to a frontal assault on the dualistic doctrine of 'the Good God' and 'the Evil God'.⁵⁶⁰ It deemed the teaching forever heretical. The council's message was simple; there only ever was one God. Far from being a God, Satan was really a devil, a deceiving force who prompted man to commit evil acts and engage in the worship of all things false and non-existent.

Alexis I The Sword of Byzantium

During the rule of Emperor Manuel, the problem of heretics in Byzantium had become so perilously critical that the bishops had (despite great effort), failed to stem the tide of

heresy, and lost control of the situation. From that time, only Imperial military intervention would prove sufficient. In the Holy Roman Empire of the 10th-11th century, the 'heatwave' of heretics had not yet begun arriving *en masse*, but throughout Byzantium and the whole of eastern Europe it was a vastly different story, an image of what was yet to come in the West. During the reign of Emperor Alexius I Comnenus, right up until the time of Bohemund I's antics in Antioch, the relationship between Constantinople and the Vatican was slowly on the mend. Pope Urban II mustered and dispatched loyal Christians from other parts of Europe to rid the East of the unwanted Mohammedans and free Antioch, Jerusalem and the Holy Sepulcher.⁵⁶¹

With the visible Muslim enemy gone, Alexius now directed his anger toward the invisible heretical enemy who was spawning everywhere, declaring war on all heresy within the bounds of his domain.⁵⁶² Singled out for more intense scrutiny was Philippopolis,⁵⁶³ then widely regarded as a nursery of evil, and a blot on the face of his empire. Paulicianism was consigned to the pages of history by this campaign. In that same region Bogomils too felt the sting of the Orthodox state.

For the most part Alexis' reign was characterized by waves of denunciations against heretics and trials that hoped to weed out ancient philosophies and heterodoxies that were again coming to public attention.⁵⁶⁴ These were to some extent intertwined, something obvious to Orthodox onlookers in the trial of John Italus, in the year 1082 AD.⁵⁶⁵

Next Alexius attempted the eradication of the bold and exceedingly evasive Bogomils, who had 'weazeled' their way into every conceivable level of society, including the highest aristocratic families (through marrying their daughters to Bulgarian nobility, notably the not-so-repentant Cometopuli brothers).⁵⁶⁶ Even at this early stage, the highest strata of Byzantine clergy was being infiltrated by the 'snakes', as they called them.⁵⁶⁷

Eventually Alexius finally got his hands on Basil (whose name is derived from the Greek word *Basileuo* 'a king'), at that time thought to be the supreme Bogomil pontiff. After putting him under house arrest (the domicile was recorded as having suffered repeated ghostly attacks), Emperor Alexius himself labored long nights to make the Arch-heretic 'recant', through debate.⁵⁶⁸ Finally, in 1111 AD, he was burned at the stake, one very happy man. Though by now, his 12 apostles, his reigning successor and a small army of adherents were very much at large, and hopping mad. Where would it all end? Where indeed! Whilst Alexius' dragnet managed to pull more than a few Byzantine heretics out of circulation, the Balkan frontiers were experiencing a heretical *tour de force*. For the emperor, the patriarch and the pope this was surely the mouth of Hades, for in Albania and Pannonia, the churches (both Roman and Byzantine) had begun lapsing so far into dualist heresy that they were deemed unrecoverable for a very long time indeed!⁵⁶⁸

Chapter

Medieval intrusions of the oriental traditions

Europe on the Brink - the onset of disaster

The 'dangerous re-emergence' of the 'new-breed' heresy, Neo-Manichaeism, exploded out into Western Europe in a way that took European reformist clerics largely by surprise, a philosophy that proved to be the Church's and prevailing authorities' worst nightmare come true. It had all the hallmarks of a 'second-coming' of the Manichees, and was profoundly linked with millenarianism, the belief that Christ's reign was soon to be established on earth. The year 1,000 AD was fertile ground for many end of the world stories. Wandering preachers stirred up small communities whenever signs appeared in the sky, concurrent with wars or the outbreak of plagues.⁵⁶⁹

Among heretics, a revival of the long-disappeared Manichee doctrines figured heavily at the dawn of the 12th Century, especially intent on destroying the prevailing medieval 'world order'. As we know, beliefs of this nature had already spread rapidly from the East into the heartlands of the continent. These movements stayed true to one of the basic tenets of Manichaeism, namely that the 'evil-powers of the evil material world', in which ruled Yaweh, the Jews, royalty, the rich and the Church, had to be overthrown by a new spiritual

kingdom of light, an egalitarian society, free of classes, distinctions, personal ownership of land or wealth.⁵⁷⁰ The principal means by which they proposed to achieve this aim was by resorting to anarchy in various ingenious forms. This manifested itself in incidents of civil disobedience and hysteria. They almost universally seem to have been organized and prodded along by robed monk-like figures (perhaps of the variety recorded as thronging in the Baltic, the Balkans and Rus') and not a few de-frocked and excommunicated clergy.⁵⁷¹ The most daring and infamous of these anarchistic plans was the well poisonings, a scheme in which bags of poison were to have been placed in the water supplies of major cities and when most of the cities' inhabitants had dropped dead, the new regime, and people sympathetic to it, could then take over Europe. The intended scale of this conspiracy sent shockwaves around Europe, with the alleged plot rumored on a street level to have been masterminded by Jews and lepers. Once news of this got out it provoked a massive anti-Jewish backlash which took direct papal intervention to stop, but only after many people had been killed.⁵⁷² And later, during the 'Black Death' of the 14th Century, Jews were being blamed for causing the outbreak of the plague,⁵⁷² something which touched off further waves of violence against them, and which only came to an end once the Church hierarchy finally managed to convince the people that Jews were dying of the plague just like everybody else. So serious had the situation become that many Jews were placed under the direct protection of the Holy Roman Emperor.⁵⁷²

Of interest was the emergence of several Messiah figures from the Low Countries (ie; Holland and Belgium) in the 12th Century, men of flesh and blood worshiped as living gods, figures such as Eon, Adelbert, and Tanchelm of Antwerp, only some of many whose names were never recorded.⁵⁷³ While there are accounts of such figures dating back to the 6th Century, from 1100 AD onwards there appears to have been an escalation in the number of mortal deities appearing around Europe, particularly among the Franks.⁵⁷⁴ Most importantly they were widely credited with remarkable powers of prophecy and healing (in other words they were heathen god-priests or demi-Christian saints). These figures began by gathering large followings, which generally made a living from donations and the proceeds of misappropriated loot. It was often the case that these monies were redistributed back to the poor. There are recorded instances where these 'Christs' were seen as serious rivals to the clergy, and at times required bishops to pay homage to them before their large entourage of followers, by force if necessary.⁵⁷⁵

Who were these men the Church called Antichrists or false-Christs? While we might think that Eon Jesus Christ⁵⁷⁶ was a corruption of the Greek pagan gnostic Time God Aion, the appending of 'Jesus Christ' to the end of his name perhaps signifies that he might have been, as unbelievable as it may sound, a biblical gnostic. Other peasant uprisings were forged by charismatics and gifted fakes desiring personal popularity and financial gain.

Christianity's Greatest Controversy - Prelude to Heresy

Most of these 13-16th Century arch-heretics (predominantly of Slavic origin) hailed from the East, and could be traced back to Poland and more especially to Bohemia, from whence they could reach out into and 'blight' Bavaria and the German heartlands.

The Adamites, Hussites and Taborite Brethren, were all led by apocalyptic visionaries and their Elect. These associations of 'Enthusiasts' in very many cases demanded that their haughty followers start killing everyone not a member of their organization, viewing them all as 'servants of the Antichrist'; they were the instruments of God's wrathful justice, who came 'like a thief in the night'. And come they did, in the form of guerrilla bands which ransacked and torched every settlement in raiding distance, ready to make sure that the blood of the children of the Antichrist (ie; everyone who was not part of their sect) 'flowed deeply' over the face of the earth.⁵⁷⁵ As time went by there were more and more Messiahs who drew their followers into open conflict with the Church and the prevailing order. Men like the resurrected pretender, the Pseudo-Baldwin, John Milich, Matthew of Janov, Joss Fritz, Thomas Muntzer, Matthys, Hans Hut, Bockelson, the *loom-worker* Niklas Storch (the Bohemian), Janko Wirsberg (under an unnamed Fransiscan absconder claiming to be the Messiah), 'The Master of Hungary' and Emico of Leiningen.⁵⁷⁵ As in the case of Hans Bohm (the Piper), robed figures (usually termed fugitive monks) could often be discerned loitering somewhere in the background, in an advisory capacity.⁵⁷⁷ Bohm (perhaps meaning that he was of Bohemian extraction), was so skilled at manipulating the masses that he could muster eager crowds in the order of 70,000.⁵⁷⁸ His charisma might be traced back to the fact that he was both a piper and a drummer, a performer who knew how to captivate crowds of people. This might simply have been one of his natural skills, but then again, taking into account his poetic and oratory prowess, it may indicate that he was a descendant of the *Skomorokhi* (pagan Slavic bards, actors, and musical magicians), or gypsy players. I say this because he was also tried on charges of working magic⁵⁷⁹ and preaching heresy against the body of the Church.

The heretics had many astounding military successes, predominantly because they had acquired substantial military backing from bands of roving mercenaries. Termed *Brabancons*, these warriors (who loitered in the area of Brabant) made a profitable living by conducting large scale military conquests inside Europe which were little more than looting operations, and orgies of destruction. From their Frisian homeland the raiding cartel descended upon the various rural provinces of France like a '*plague of locust*', wrecking fields and particularly the manufacturing capacity of the artisans.⁵⁸⁰

In the early 1400's there were the Adamites,⁵⁸¹ who, like the Mazdakites, adhered to a communist-like lifestyle, sharing all property, and the women folk amongst each other. Under their spiritual leader (and *sect match-maker*) Adam-Moses, the Adamites focused on Christ's words to the Pharisees, '*Harlots will enter heaven before you do*'.⁵⁸¹ Accordingly, this

Christianity's Greatest Controversy - Prelude to Genocide

happy band based their whole life around the 'deep wisdom' of this one biblical line, falling into the category of a free-love nudist colony, captivated by naked romps around the communal bonfire, to the tune of hymns.⁵⁸¹

From 1520 AD onwards, Niklas Storch in particular, and his collegiate Elect, mobilized enough of the peasantry to enable them to conduct open warfare against the Church.⁵⁸² The religious hierarchy of Storch's cult was comprized of twelve primary apostles, and a further seventy-two apostles (an organizational structure similar to that of the Manichaeans). A Manichaean connection might also be discerned in comments such those of Muntzer which derided the eating and drinking of the upper class as beastly. The Manichee Elect required strict abstinence from wine and meat, but there are no records that I have read which portray the prophetic elect of the Middle Ages as vegetarians. It was either not the case, or simply went unrecorded.

By the 16th Century, the level of insurrection against the Church and the authorities in Germany had reached such a crescendo that an undetermined number of militia and clergy, and roughly one hundred thousand peasants, had died during the battles, raids, sieges and reprisals that characterized this phase of German history.⁵⁸³ The war-bands of the heretics were not always of inferior quality either. From the pages of one illuminated Church manuscript, penned during the Hussite Wars in Germany, there is a picture of a commando saboteur dressed in a diving suit. This apparatus consisted of flippers, and a hood (complete with transparent eye-holes) which was connected to the surface by a breathing tube. The insurrectionist is seen to be carrying crates, which were either victuals for a besieged heretical commune, or even gunpowder as some have suggested.⁵⁸⁴

Another anarchistic method was the hijacking of peasant crusades. Some of the saddest stories to emerge from the period of the Crusades in the Middle-East concern the formation of the later 'peasant crusades' which were conjured up by 'wandering-monks', who, by skillful oration, succeeded in mustering large numbers of pious farmers and the lowly, all armed with threshing sticks, scythes and work tools.⁵⁸⁵ These cumbersome and unruly bands set off thinking that they were heading towards the holy lands, but, not too far from home, they found themselves succumbing to seductive sermons made by the robed 'wandering-Elect', the 'Pure ones' (best equated with the Manichaean term 'Cathar') who assured them that they too could take part in the building Christ's kingdom on Earth if only they would start by destroying the present order throughout Europe. Riding high on the crest of the wave, the 'Elect' diverted the pilgrim serf-warriors towards churches, manors and monasteries where they dragged the petrified friars out into the streets to be slain (which the Elect claimed was the ultimate act of piety), and then set about torching the countryside and Church property. Some of these not-infrequent incidents most assuredly stemmed from people's reactions to new interpretations of the Bible gaining currency at the

time (on account of unprecedented access to vernacular translations of the Bible).

However, the belief that the Manichaeans were directly responsible for causing many of these civil disturbances, and the spreading of 'heresies' (as discovered by the inquisitors), was discredited (by past and modern scholars) and pushed very much into the background from the 16th Century onwards. The Inquisitors' accounts were refuted between the 16th-20th Centuries, almost solely on the basis that there were supposedly no Manichees on the continent at the time whatsoever. Not so! It is *definitively known* that the long-expelled Manichaeans were living not only in Bolgar, Siberia and Central Asia, but on the steppes of Rus', among the Pecheneg hordes; hordes squashed into the Balkan bottle-neck due to population pressures created by the arrival of Silver Bulgars, Magyars, and Kipchaqs.

Regarding the 10th Century emergence of Neo-Manichaeism, its origins are traceable to the six main Bulgar 'churches' once located in the Macedonian/ Balkan region. From there, these heretics began radiating outwards into Germany, Italy and France, giving rise to a number of dissident Protestant Christian groups like the Cathars, Albigenses and so on. And wherever they sprouted, the inquisitors had to scrape the cobwebs off *Acta Archelai*, 'the tried and true weapon' first used by the Church Fathers against the Manichees many centuries prior, leaving a vapour trail wending from Bulgaria to Languedoc and the Lowlands.^{585a}

A world ripe for the picking - the dawn of a new pagan era

By considering sundry evidence that supports Pliny's account that the druids of Gaul and the British Isles were Magi,⁵⁸⁶ and numerous anecdotes of the Church's ongoing problems with handling the resident blood-Magi of Europe,⁵⁸⁷ we can appreciate how the Slavic lands, the Balkans, Hungary, Britain, France and especially Germany, which had once been part of the original Slav homeland, were already pregnant with white and black Magian views concerning the heavens, creation and the underworld. Over the past two to three centuries, academics and Protestant theologians have normally credited the widespread portrayal of malicious demons during the Middle Ages to the inventive and repressive 'fire and brimstone' mind of the Church. On the contrary. These visages were merely representations of beliefs that had been there all along, long before the advent of Christianity. For within the pagan psyche, they earnestly believed that stinking and inglorious wretches would rush up and seize upon the fearfully distressed soul in gangs as it arrived in the underworld, all ravenous in their intent to cause affliction to the malefactor who, not having confessed the heinousness of his death sin, remained still in an even more fallen state. And it was into this hyper-fertile field of recently converted Poles and Saxons, a land where powerful magus-Princes once wielded power (and continued to do so), that the Magi, Magian-Christians and their followers chose to wander in the centuries following the

Christianity's Greatest Controversy - Prelude to Genocide

conversion of Rus', to once again re-sow the seeds of their most ancient culture. In the Late Middle Ages and Renaissance period, these adventuresome bands, very often Slavs and Scandinavians, gave rise to covens of 'white' and 'black' witches and warlocks; those who healed and those who harmed, some of whom followed Christianity.

The first Discovery of the Heretics

Malleus Maleficarum stated that the heretics were not an entirely new phenomenon; they had always been there;

'I have explained all this at length that the reader may understand that these evil arts did not suddenly burst upon the world, but rather were developed in the process of time....' ⁵⁸⁸

When the German clergy first began to encounter the Magi (and perhaps even Chaldean sorcerers) in Hungary and other such places (meeting on a scale not seen since the time of the apostles and those first few hundred years of Church history), they initially thought they were Christian priests. These clergy (and the later inquisitors) were genuinely, deeply and profoundly disturbed by the manner in which the 'sorcerous heretics' sought to 'mock' the Church by 'mimicking' the Church's hierarchy, the sacraments, holy water, candles and confession. The Church saw these 'copy-cat' sacraments⁵⁸⁹ as rituals needed to 'placate their Satanic master'. In their medieval minds, this newly encountered pagan priesthood was nothing less than the 'Church of Satan'; even more especially so when the magical ordinances and devil-worship of the infernal devotees came to light. Inquisitors were most anxious to uncover further revelations concerning their movements, their infra-structure and beliefs.

In the life of the Church, the Middle Ages was the unfurling of an apocalyptic doom, for in those tumultuous centuries the many-faced beast of the apocalypse had begun to crawl out from its lair in the East after a thousand-year absence. From each of its necks sprouted yet newer heresies, which once decapitated, allowed others to freely grow in their place.⁵⁹⁰ And so in their mind the power of that beast grew even stronger, most numerous and skilled at devouring souls.

Perhaps the greatest beast of all was a realization of what probably occurred during the earliest years of the Apostolic Church, clues that must finally have dawned upon the Patriarchate of Constantinople and the papacy. What they collectively learned of the Magi, Manichees and Chaldees and their customs during the 10th to 16th Centuries, must have hinted at a range of possible scenarios for the genesis of Christianity, some of which did not look terribly good from a Judaeo-Christian perspective, and none of which could be proven or disproved with any absolute certainty. Thus began the Holy Inquisitions, a formal series of inquiries that sought to determine the source of the heretics. From intelligence the

inquisitors managed to gather through diverse means, they discovered one major finding. From their crude observations, it appeared to them that the heretics sought to mock the Church and her sacraments, mimicry through which they gained the power to perform false-miracles.⁵⁹¹ In an undetermined number of instances they were probably witnessing white Magians conducting their own fertility ceremonies. However some of their detainees may well have been black witches and warlocks. Since dualist sorcerers had as their one fundamental philosophy the catch-cry '*as it is above, so shall it be below*';⁵⁹² dark warlocks and witches anarchistically destabilized many aspects of Christian and pre-Christian society, with recourse to inverted behaviour and ritualism. It's a repeating theme.

At first inquisitors may have seen actual or so-called mockery by witnessing or recording details of pagan rituals such as the *dron* or *Haoma* consecrations and desecrations. But later (according to *Malleus Maleficarum*) there was a change in the habits of the heretics, and they sought to get their hands on the Eucharist itself, to cause it defilement and harm, in a perverse variant of the mass. However, on account of these rudimentary similarities between Church and white Magian ritualism, the Church was even more vulnerable to infiltration by the Magian-Christians in areas prone to the old ways, a scenario demanding the constant surveillance of the entire clergy in an endeavour to seize upon heretics as soon as they started operating in a given area. And, no one, but no one, was above suspicion. If news came to the attention of the inquisitors concerning the complicity, trial, suspicion or conviction of bishops and the highborn in the 'crime of heresy', or the sheltering of 'white' heretics, then the Holy See in Rome was to be informed without further delay.⁵⁹³ Failure to do so drew the immediate penalty of excommunication.

The Infiltration of the Church by the Magi

The very moment the Roman Pontiffs heard news that the 'witches', Magi and pagan gnostic philosopher-astronomers were coming back into Europe (especially from the 12th Century AD onwards), they knew that very drastic measures were needed to halt their progress. The Magi and their pagan revival had to be nipped in the bud, especially those operating inside the clergy, and consorting with the nobility. If they were to gain a footing in Europe, it would only add to their twin woe of endemic demi-paganism.

The winds of change blew through the medieval Roman Catholic Church like a gale, chilling wayward elements of the priesthood to the core. It all came to a head during the 1st and 2nd Lateran Councils (in 1123 and 1139 AD respectively). Gone were the discussions on the simony and concubinage (see chapter I) then rife among disobedient segments of the clergy. Now came papal edicts demanding the overthrow of any priest found guilty of these practices.⁵⁹⁴ The time of reckoning had come, and eventually these canonical regulations became heavily codified. Just some of the more important changes to canon law formalized

Christianity's Greatest Controversy - Prelude to Genocide

during the 3rd Lateran council (of 1179 AD) included measures to ensure that elected popes were installed with 66% or greater backing among the cardinal bishops.⁵⁹⁵ In this way he sought to remedy the debacles caused by the number-crunching minions of the Frankish emperors, and their usurper anti-popes, who ravished the integrity of the papacy throughout the previous century. It was decreed that bishops were prohibited from ordaining priests unless they provided them with satisfactory upkeep; one very major initiative designed to alleviate the temptation to pursue simony. And besides, the formerly widespread poverty of small time parish priests could no longer provide a shield for simoniacal Magian-Christian priests, who would no doubt have continued to accept sin payments, not because they needed the money, but on strictly Magian theological grounds. This would really flush them out into the open. Pope Alexander III went on to censure any clergyman who requested fees for performing marriages, funerals or any other Church sacrament for that matter. *Whichever priest levied or received monies from his parishioners unbeknownst to the bishop was to be excommunicated if found guilty.*⁵⁹⁶ *To impose personal fees of this nature, in this fashion, amounted to simony.*

Clergy were not allowed to meet with women, and fraternization with nuns was banned. It was a simple yet effective ploy calculated to deconstruct the elaborate web of hereditary benefices then extant in Europe, and to prevent next-of-kin marriages and concubinage. Now convents came to resemble places of worship and chastity instead of royal harems.

Malleus Maleficarum decreed that anyone who had contact with witches and heretics ought be classified according to the frequency of their liaisons with the said groups. *Receptores* were those who enjoyed their company only infrequently (and who may or may not be suspected as complicit in their 'crimes'), whereas *receptatores* were those who had deep, intimate and regular contact with them. The 'Hammer of the Witches' further specified that *'those temporal Princes are always receptatores who simply will not or cannot drive away such heretics. But receptores may be quite innocent.'*⁵⁹⁷ The latter emphatic observation was highly predictable considering that pagan priests in Western Europe fulfilled important roles within the pre-Christian civil administration.⁵⁹⁸ And *'In the Italian cities of the 12th and early 13th Centuries it was tacitly accepted that highly respected noblemen and women were 'heretics'; indeed, in Italy at this time 'nobile' was synonymous with 'heretic'.*⁵⁹⁹

Since a number of nobles were implicated in white witchcraft, some researchers have gravitated towards a view that the conviction of so many high born was merely the result of mischievously lethal power plays invoked by their adversaries. No doubt dishonourable aristocrats realized in the Inquisitions their best opportunity yet to mount serious attacks not only on the life, but the credibility of their opponents. As in Islamic jurisdictions relatives could seize the wealth of 'spiritually wayward' kin, which would come to them at their death. Norman Cohn tends to make the grabbing of the accused's wealth a primary

motivating force behind the continuity and scale of the Inquisitions.⁶⁰⁰ But one point he has totally overlooked is that in certain cases, heretics such as the Waldensians and Cathars were spiritualist, pietist sects, which required their followers to live a life of austere poverty. What wealth and estates could someone have ever hoped to confiscate from any genuine Waldensian or Cathar? So in my estimation money-grabbing was rarely a major motivating factor behind someone making depositions implicating an individual as a Cathar or Waldensian. Where Magian, rather than Neo-Manichaean heretics were concerned, money would probably have been there in abundance, and likely to be confiscated. In any case, I have yet to see somebody provide a statistical study of the amount of property confiscated following sentencing in a number of countries.

It is also equally plausible that many nobles were in truth, practitioners of the magical arts (as the accounts so often allege). This would make a lot of sense, mainly because the Magi and Magian-Christian priests possessed royal bloodlines, and in both pagan and medieval times (where Magi were present) would have constituted a certain, if not sizeable, portion of the nobility.

Rome remained adamant. Under pain of excommunication, kings and European royals were forsworn to uphold the faith of the Catholic Church and eradicate the lively serpent of 'heresy' wherever it be found. For some European royals this was a hard line to follow, because it meant going against the Magi, who in many cases, were their relatives by blood. A devastatingly new mechanism was put in place by the Church whereby naughty, uncatholic royals could fast become unroyal, lower than peasants. Any heretic manifestly impenitent;

*'can be degraded by a bishop or by an Inquisitor, declared deprived of all titles, possessions, honours and ecclesiastical benefits, in fine of all public offices whatsoever. ... this is to be understood only of the descendants on the father's side, and not on the mother's'.*⁶⁰¹

In practice the high-born could only have their illustrious peerage confirmed by certification issued by a Catholic bishop. This was without doubt Rome's ultimate weapon to ensure at least the public obedience of the European royal houses, a war-hammer more feared than any threat of excommunication. Otherwise they, and every succeeding generation, lost public acceptance of their status, and their royal blood. From that time the lineage faded into poverty and obscurity, unable to be confirmed. Claims to royal ancestry by later generations of dispossessed blue bloods were probably regarded as dubious, greeted with a disbelieving wink (ie; where's the evidence?), except among those royal circles who actually knew which of their kinfolk had gone under, and were still willing to provide them with discreet means of support. Relatives on a heretical father's side were singled out for punishment in the last line above. Note well that Aryan blood was patrilineal,

whereas Jewish and Chaldean blood passed down the line matrilineally. Considering the main thrust of the papal reforms it becomes clearer what sort of people were being suppressed in the above-mentioned clause from the *Malleus*. Magian Christians were severely caned, taking the full brunt of the Inquisitions rage. This sort of legislation only succeeded in paving the way for Jews, Jewish magicians, heretical Chaldeanized Christians and Neo-Manichees, over the charred corpses of Magian Christians.

The alleged close-connections between the royals and pagans may have lasted some time. In his *De la Demonomanie des Sorciers* of 1580, Jean Bodin,⁶⁰² a witch-hater of the old school directed the following indictment against the high born, for their leniency, if not complicity with the light and dark witches:

'Now it is not within the power of princes to pardon a crime which the law of God punishes with the penalty of death - such as are the crimes of witches. Moreover, princes do gravely insult God in pardoning such horrible crimes ... Those too who let the witches escape ... rest assured that they will be abandoned by God'.⁶⁰²

Heretical sorcerers were by no means a new phenomena in Germany, and had been present there from earliest times. This was probably widely believed, for at various points in *Malleus Maleficarum* witches are termed 'modern witches'.⁶⁰³ This naturally indicates that trial bodies understood that these folk were practicing a more recent form of popular witchery, which had evolved out of earlier ceremonial observances. It is my contention that between the 13th-18th Centuries this modernity led to the craft being barely a pale image of what it once was, degenerate if you like. Time only diluted the homogeneous purity of what was once core Indo-Iranian and Indo-European ritualism. Still, by interpolating what we can from the trials, with linguistic, historical and folkloric sources, a reconstruction of the purer beliefs becomes much more feasible, and with this comes a better understanding of those times. Until now only a bare handful of academic researchers have ever been granted permission to access the Vatican and inquisitorial archives. Thankfully, Cardinal Ratzinger has recently eased access restrictions to these prodigious untapped archives. This will effectively permit a greater understanding of witchcraft as it was once practiced, in different parts of Europe, throughout various periods.

Inquisitors, as distinct from parish priests, only sought to investigate certain types of suspects, mostly the aristocracy and clergy.⁶⁰³ This in itself probably shows that the 'real witches' who operated within a factual and still functional underground movement were far fewer in number than the many who practiced looser forms of the arts, picked up from village superstition and lore. The Inquisitors were tasked with bringing the former to trial. For a long time Rome was in no position to challenge them. For example, centuries before the compilation of *Malleus Maleficarum*, the Bishop of Winchester received disturbing news from his dear friend Boniface around 742 AD. In his letter Boniface spoke lamentably of the

Christianity's Greatest Controversy - Prelude to Heresy

many 'false priests' in Germany,⁶⁰⁴ who lived 'on milk and honey',⁶⁰⁴ and who had a wide range of food taboos, including the consumption of bread.⁶⁰⁴ These priests allegedly applauded the ordination of practicing criminals, including murderers,⁶⁰⁴ and freely interacted with local pagans. If true, the implications of this were grim for the apostolic missions, and even the Magians. You see, black Magian necromancers (or at the very least pagan sacrificers) were evidently being ordained as parish priests, and finding their way into the presence or service of the Teutonic kings.

Greatly troubled, Boniface sought guidance from an English bishop on the subject, especially concerning the rigid ecclesiastical oath he had made to Rome, according to which he was not permitted to fraternize with heretics. Boniface's dilemma was that in order to organize Catholic affairs in Germany (ie; protection for clergy and nuns, the security of Church buildings, and the enforced prohibition of pagan rituals and idolatry), he needed to have free access to the Frankish Merovingian Prince. Paradoxically, this oath was the one thing prohibiting him from gaining an audience in the throne-room. You see, if he adhered strictly to the oath, Boniface would never get a chance to see the Prince, owing to the multiplying number of 'false-priests' frequenting the illustrious Merovingian royal court. The distraught Boniface lamentably adds ... 'if I refrain from seeking their advice, from agreeing with their views and from taking part with them in the services of the Church, I shall have done enough'.⁶⁰⁴

Speaking disdainfully of King Louis' 'spiritually reprobate' advisory body at court, the Christian writer Radbertus detailed 'witchcraft everywhere ... lot casters, seers ... dream mediums ... and a whole crowd of other initiates in the malefic arts',⁶⁰⁵ which Christians felt compelled to eject from Louis' royal company.

Frankish rogals - successors to the Merovingians

The Franks and their princes, the successors of the Merovingian kingship, were firm adherents of the old ways, even though they had formally entered the medieval Christian era, and not only them, but their Bulgar friends to the East⁶⁰⁶ who, in the 9th-11th Centuries, were giving the Byzantine emperor and patriarchs a very hard time in relation to paganism and heresy.⁶⁰⁶

In the mid 9th Century the exiled Patriarch Photius managed to stage his return to Constantinople by planting a document divulging that the Emperor, Basil the Macedonian, was a blood descendant of the Persian (magus) kings.⁶⁰⁷ Apparently Basil seemed quite unaware of this and wanted the implications of it further explained to him by Photius. Photius only too willingly obliged.⁶⁰⁷

For obvious reasons the magus-kings stood in direct opposition to the Church's highest prelates; they had blood which entitled them to be not only temporal rulers, but religious

leaders in their own right.⁶⁰⁸ The primary aim of the medieval Christian clergy (loyal to Rome) appears to have been to win over these magus-kings to the apostolic faith, and thus abandon paganism or the demi-paganism which so characterized their era, and the old ways.⁶⁰⁸

Back in the age of the heathen, the German kings could only ever be drawn from specific blood stock.⁶⁰⁹ It was the custom, say, of the Heruli and Burgundians that they choose their kings from among the royal family bloodlines.⁶⁰⁹ As a rule, these bloodlines were regarded as coming from the God Woden or from a serpent (in the case of the Merovingians).⁶⁰⁹ The favoured candidate was selected on the basis of his overall suitability for kingship, and in particular due to his battlefield skills and courage, in short his warrior acumen.⁶⁰⁹ They might also throw down any lacklustre king in order to replace him with a candidate more highly regarded by the people. The outgoing royal figure was normally slain by his successor. Magian scripture tells us that the slaughter of a deposed ruler was traditionally carried out among the brigantine war bands of the Zurvanite magus wizards, or by white Magians, but only if the ruler was a bloody tyrant.

In Olden Russia princes were subjected to regional councils, and had to be elected by a majority of the free citizenry. In that part of the world they assumed the guise of modern politicians, doing house calls, and whatever else might enhance their community standing.⁶¹⁰

There were two streams of thought about kingship among the German Franks.⁵³⁶ One group considered that it must be hereditary, others an office obtainable only via democratic popular mandate.⁶¹¹ The papacy and a number of princes worked furiously to suppress the custom of hereditary rulership.⁶¹¹ Not that medieval hereditary rulers were bad, it's what lay behind it all that was a cause for concern at the Vatican.⁶¹¹ Not that having magus blood (also called fairy blood in that age) was of itself detestable to Rome, but it was the penchant of certain members of a given house to subvert Rome's reformation cause that the Vatican treated with great disdain.⁶¹¹ If they acted in line with Rome, then I suspect their ultimately Persian or Turkic lineage was of little concern to a reformist pontiff.

In the main, the 'infamous' Gallic royal bloodlines were accused by the papacy of being supplicants and abettors of the Antichrist, which it was the German people's duty to repel at any cost.⁶¹² This appears to have been a shrewd ploy to splinter ties between the Franks, which once existed on a pagan level. Some Germans heeded their call, many did not, with the result that the path towards promoting the magisterium among the Franks was an extremely arduous process.⁶¹²

Louis the Pious entertained the presence of numerous diviners, including ones who performed pantomimes.⁶¹³ I guess this is a reference to actors playing roles, such as in the divine comedies once enacted by the Magi, Mathematicians and pagan gnostic philosophers. Musicians of high birth found a surge of popularity around 1080 AD, and

gained considerable reputations playing music in the royal courts.⁶¹⁴ As a rule their poetry and songs were especially tailored to suite the occasion.⁶¹⁴ Frequently compositions contained references to past events and ancestries, not to mention that bygone age, the pre-Christian epoch of heroes and fantastical beings.⁶¹⁴ It was counter-schooling of a different kind. The Church branded their tales false histories.

Apparently clergymen also recognized the people's interest in epic folklore. During mass, a dozing congregation would become invigorated at the very mention of the old ways during homilies issued from the pulpit.⁶¹⁵ With all this happening the papacy became very isolated from the halls of European power, and had to redouble its efforts to gain any sort of influence over the Franks, Lombards, Spaniards, Scandinavians, Slavs, Italians, as well as the Greeks.⁶¹⁶ Inevitably it required the financial and secular support of the mighty emperors if it was to prosper and operate effectively in its missions of conversion.⁶¹⁶

The Franks were not the only ones the papacy had to worry about, for to the East lay an equally great menace. Slavic and Prussian royal brides were highly sought after in Germany and Scandinavia.⁶¹⁷ In the period between the late 10th Century AD and the 1230's repeated denunciations were issued regarding the level of intermarriage between German nobility and Slavic royals.⁶¹⁷ This was merely a manifestation of the close ties which existed between German and Slav, and were current throughout medieval German society at that time. Western (and perhaps Eastern) Slavs from every walk of life lived side by side with the Germans until the anti-pagan crusades destroyed the close cultural and inter-familial bonds that once existed between them. Until then Germans thought nothing of offering lodgings to the Slavs.

Across in Ireland, in County Armagh especially, kingship was hereditary, and unusually unorthodox marital customs prevailed there.⁶¹⁸

The major Frankish royal bloodlines were the Salians, the Angevins and lastly the 'accursed' Hohenstaufens.⁶¹⁹ Another medieval bloodline was that of the Welfs (lit. 'the Wolfs', signifying it probably originated in Gothic royal bloodlines), which, together with blended Magianism and Christianized heathen Chaldeanism extended into the English, Russian and German royal families through intermarriage. The Salian emperors, who reigned from the years 1024 AD to 1125 AD, probably carried Frankish royal blood that arose from the line of the Ottos.⁶²⁰

The papacy and such emperors did not always find common ground, with the result that the popes often fought against their designs. It is no secret that the papacy reserved the right to depose any ruler who conspired against the teachings of the Church.⁶²¹ Try as they may, the Church was in no position to achieve this for some time. For instance the office of Holy Roman Emperor rose to special prominence through the emergence of the royal German (Swabian) House of Hohenstaufen, which the papal fathers deemed to be a very great

Christianity's Greatest Controversy - Prelude to Genocide

enemy of the Church.⁶²² The Hohenstaufens had extensive ties with French bloodlines, and were regarded not only as of royal blood, but of *divine descent*.⁶²² Henry IV attracted the detestation of the Pope (Paschal II), who regarded him as a heretic of immense magnitude, a problem that only swords could fix.⁶²³

In time the German kings came to see themselves as the hammer and armor which the Church needed in its battle against the forces of the Antichrist, which were assailing the Church of Christ every which way.⁶²⁴ Others followed suite. The Bulgars, Croats and Serbs offered their loyalties to the papacy too,⁶²⁴ and the Russian prince Isyaslav sought out closer links with the Vatican around the year 1075 AD.⁶²⁵

When it came to interaction between popes and emperors the friction gauge was often set on red. Kings were a two-edged sword. Some rulers were so magnanimously receptive to the pontif's vision for the Church that they ended up being canonized as defenders of the faith, the greatest asset Rome could ever have hoped for.

State paganism only came to an end once kings refused to consort with the wizards of old. The demise of Irish druidism was signalled once the paschal fire was lit in the Church at Slane.⁶²⁶ Those druids(Magi) still in attendance at Loiguire's court no doubt sensed the imminent end of their teachings and usefulness to the king.⁶²⁶ As elsewhere in Europe, the Irish monks were compelled to administer the demanding functions once attended to by the druids; health care, education, religious benedictions and mingling with the high born. In doing so they put an end to the people's reliance on the pagan priests, healers and academics, and this greatly improved their chances of gaining converts.

Many non-compliant royals still had to be subjugated. For this reason reformist popes threw their mitres into the ring with recalcitrant monarchs, increasingly so as more and more blue bloods cleaved to their version of the faith. The 12th Century author Gerard of Evermord petitioned the high born for aid in defending the Church against the beast that was soon to arrive, warning them not to act against the Church through schismatic precepts and activities:

*'I then ask, supplicate, and beg you to meet with Margrave Albert before the conference of the princes at 'The Wood' and carefully to persuade him to show himself a spokesman of Christ and defender of the monasteries'.*⁶²⁷

In a manner somewhat similar to the Muslims, Christian authorities combated heathenism by controlling the types of marriages permitted in society. During the earliest years of the pagan conversions in Europe, the Church countered the growth of Magian families by expressly forbidding marriage within close degrees of kinship. What Magi there were, might be spotted around the community by incestuous nuptials, or by people organising strange custodial and intra-family adoption arrangements for their children.

Christianity's Greatest Controversy - Prelude to Genocide

Others might have avoided the close scrutiny of the Church by loitering with Gypsies or other nomads, and moving on to other towns if they encountered too many problems in certain areas.

For example the initial examination of a witch or wizard required them to swear by the four gospels.⁶²⁵ Now if they passed that test, they were then asked a variety of questions focussing on the bloodlineage of their parents,⁶²⁶ former places of abode,⁶²⁸ and in particular if the accused *'had lived in foreign districts, especially in such places as are most frequented by witches'*.⁶²⁸

The Gypsies (Tsigany) were a nomadic race that entered Europe in the 10th century from the East, via Rus'. They are believed to have originally migrated from India. Gypsies are said to have been endogamous, forming relationships with their nieces. Nor would they let their relatives be buried in the ground, and exhibited many overt signs of being Magi, or initially of partial Magian origin. Consider the similarity between the Persian word Ahriman (the Prince of Evil) and the following Gypsy words: *Arman* - 'an oath' or 'an evil curse'; *Armandino* - 'the damned'. Their remarkable prophetic powers were likewise noted.

If the most part of them were not exclusively Magian, some must have been pagan gnostics. Many Gypsies regarded themselves as the descendants of the Egyptian priests and Pharaohs.⁶²⁹ Belonging, as it were, to a thriving counter-culture, it is more than reasonable to suspect that during their westward passage through Rus' and Easter Europe, they were picking up Magian passengers and transporting them all over the continent. Probably for this very reason Gypsies were subjected to horrendous persecution throughout the Middle Ages, and even into modern times. Armed militia remained vigilant for the unexpected arrival of Gypsy caravans and wanderers in their dioceses. Some towns (particularly in the Holy Roman Empire) erected signs showing Gypsies hanging from a noose. It was an obvious clue that local authorities were not keen to have them come and live in their neck of the woods.⁶³⁰ Despite this, the harsh European anti-Gypsy legislation of the early modern era, which provided for capital punishment, was sometimes designed to make them settle down permanently, or get out of the area altogether.

Later, following the Council of Trent in 1547 AD, every Roman Catholic parish and diocese was ordered to keep formal genealogical documentation on their parishioners. Back in those days we may presume that parish priests fastidiously scrutinized these genealogical records over generations, and tens of generations, and asking an age-long question to couples petitioning to be joined at the altar (which is still asked even today!). *'Are you related to each other in any way'*? In Russia they were less tactful. Before marriages were solemnized, Orthodox priests bluntly asked prospective couples if they possessed heretical grandfathers, and *Volkhov* (ie, Magian) grandmothers.⁶³¹ Only by these means could they pinpoint those families suspected of Magian or Chaldean heritage. They were then prevented from ever

being married or ordained, should they attempt it. As it turns out, this happens to have been one of the primary focuses of the Inquisitorial authorities, the desire to allow the continuity of the Catholic/Orthodox Christian priesthoods free from the interference of Magian-Christians.

Reformist Christian priests versus the Magian Christians

According to Church documentation, some priests and monks were known to have been mixing in with the heathen Magi, even joining in their rites, something which sent tempers well past boiling point at the Vatican.⁶³² Priests were not permitted to fraternize with the Magi in any way, and those that did, did so under pain of excommunication from the Church.⁶³³ This all stemmed back to the Church's desire to provide visible differences between the Magi and the Christian priests. Some clergymen were doing nothing to help Rome's cause, in fact they only served to amplify growing fears of the true extent of the Magi's presence inside the Church.

Incest was banned during the Middle Ages.⁶³⁴ This is not only an admission that endogamy was occurring in the wider community, but that in prior times a next-of-kin marriage was most likely acceptable; hence the need for a ban.

In Germany there were rumors that marriage within the third degree of consanguinity (ie; the great grandchildren of a common ancestor) was sanctioned by Gregory I's correspondence to Augustine, yet the same paperwork was never discovered in Rome or anywhere else.⁶³⁵ Since the alleged papal dispensation had for all intents and purposes vanished, it created a diplomatic impasse in Germany, for foreign Churchmen were eager to rescind such unions, if indeed they had been validated in the first instance.⁶³⁵

In Cyrill's text *Life*, the saint upbraided the German clergy for allowing the old pagan marital customs to thrive, which included 'illegitimate unions', meaning unions within close degrees of kinship.⁶³⁶ Cyrill records that King Ragnachar of the Franks '*was so sunk in debauchery that he could not even keep his hands off the women of his own family. He had an adviser called Farro who was given to the same filthy habits*'.⁶³⁷

Heretics, we are told, were supposed to have bred with relatives even in the first and second degrees. This was a very common allegation against them across numerous countries, *so much so that it was seen as an indispensable part of their religion*.⁶³⁸ Many academics regard these accusations as slander, plain and simple, but considering the overwhelming weight of Magian data throughout Europe, it is more than likely that these heretics were Magi and Magian Christians observing next-of-kin marital obligations; and in some cases black Magi. So prevalent were cases in which clergy were implicated as magical practitioners that in 1318 AD, Pope John XXII convoked an assembly to enquire yet further into the matter, and to take steps to remedy the situation.⁶³⁹ As a result of investigations into the simony and

prohibited sexual liaisons of suspect clerics, many Christian priests were found to be resorting to the forbidden arts,⁶⁴⁰ and punished accordingly. Once apprehended they might be thrown into jail on bread and water *for the rest of their natural life, or even executed if they remained obstinate*, refusing to abjure the rites and customs accompanying the old faith. During the same period *Byzantine authorities were more lenient*, but still demanded nothing less than the formal expulsion of any priest found conducting the ceremonies of the magicians.⁶⁴¹

The level of disobedience and misconduct was so widespread that every clergyman was automatically suspect, even those who had nothing to do with the Magi and other sorcerers. We might think that these innocent clergy were grieved by the incidents occurring around them, and perhaps maddened by the impact that it was having on their lives, especially those who were happily married. Although the Middle Ages can be regarded as an age of Christian miracles, there was a level of deep suspicion concerning alleged marvels, which were rigorously investigated. So deep rooted was the level of official scepticism that some Christian saints who lived during the Middle Ages were suspected of being heretics, and suffered vilification on account of their miraculous powers.⁶⁴²

And what about the case of an archdeacon in the diocese of Richmond in England, who, on his visits to wealthy estates, dragged along such an unwieldy retinue that it gluttonously ate his hosts out of house and home, sending some into virtual bankruptcy. Not only did he require over ninety horses, but was accompanied by just over *twenty dogs and several hawks*. Instances such as these might have been more common than you think, for in 1179 the Third Lateran Council saw fit to prohibit clergy from ever keeping dogs and hawks.⁶⁴³ It is perhaps only natural that these accounts conjure up images of such extravagance that the pope ended up banning them, but there is another plausible reason. If a number of Magian-Christian clergy kept hawks and dogs for funerary purposes, after the manner of the Magi, and the scale of this was discovered by Rome, this may have led them to immediately proscribed them as canonically unlawful.

As strange as it may seem, clerical hairstyles were another important area which fell under the gaze of the reform Papists. Since old-style magus priests were required to grow beards and their hair quite long, and uncut (like Jesus), the Church demanded that Christian priests wear short hair, tonsured on the crown.⁶⁴⁴ Tonsuring was practiced in both the Eastern and Western Church, once again to provide medieval Christians who were still in the twilight zone between Christianity and paganism, with clear boundaries between the Church priests and the Christian Magus wizards and wise women.

The eastern Church still permitted its clergy to wear beards and long, though tonsured hair, whereas Rome was more fastidious. Catholic priests were almost always to be clean shaven, and their hair close-cropped and tonsured.

That the Magi were responsible for these many transgressions against Rome is well supported when one considers the emergence of isolated reports during the early Middle Ages, of an untensured 'Pope of Heresies' in Bulgaria,⁶⁴⁵ and unseemly marital behaviour by priests in more remote places (such as Wales). Well we are all human, and of course prone to human frailties, especially of a sexual nature. No one, even clergy, can be thought incapable of acting upon 'pressing temptations' as they arose. As in the general populace it would be only natural that from time to time incidents would arise within the married priesthood such as adultery, or even homosexuality, and these shortcomings most assuredly attracted strong condemnation, especially in those times, for they were seen as grave affronts to the faith. But word had begun to arrive in Rome of happenings in certain parishes whereby priests were maintaining a wife and one or more illegal concubines⁶⁴⁶ (described as *Focaria*⁶⁴⁶ - hearth girls ie; fire tenders). That they were kept with the full blessing, connivance and financial support of the congregation made these cases scandalous beyond words. Perhaps some or most of these incidents were genuine cases of 'Christian charity' at the parish level, shown to the shamed parties of relationships that went horribly wrong; however it should be stressed that in some cases the ongoing nature of the illegal liaison was utterly sanctioned by these parishes, which can be suspected of unapostolic leanings. The Magian character of these little set-ups cannot escape comment, for we see not only further evidence of simony (Magian sin-payments) but a means by which ingenious Magi wandered into the area, gained ordination by marrying a local girl free of 'dubious' lineage and then had another woman out in the community who, being of Magian extraction, could bear him children and keep the bloodline alive.

In the 10th Century AD, the Anglo-Saxon King Edgar (who inclined towards Rome) stressed that *adherents of the old faith still far outnumbered those loyal to the Church*, and consequently this paganism had penetrated into the priesthood.⁶⁴⁷ Later, in 1282 AD, there were more dangerous outbreaks of witchcraft among the English clergy, which culminated in the embarrassing conviction of the Bishop of Coventry in 1303 AD for performing 'unhallowed' rites dressed as an animal with horns.⁶⁴⁸

The marriage ban

Because Magi could only propagate, and even multiply their priestly bloodline through endogamous pregnancy, the papacy decided it was imperative that they not be allowed to remain breeding inside the Church. If they and their children had 'gone to seed' and begun to commandeer the priesthood through a series of very damaging ordinations, it could lead to the formation of Magian ecclesiastical sub-dynasties over a few centuries. Accounts from England, to name but one place, show that the sons of priests in some dioceses were inheriting parishes from their fathers, so that the Church in those regions fell into the hands

of certain families.⁶⁴⁹ This arrangement eventually attracted the scorn of the papacy. Despite anathema after anathema, a number of parish priests on the British mainland still continued to keep their hearth girls, in addition to their wives.

Roman pontiffs (like Pope Innocent II) employed diverse measures to combat heretics, the foremost being a decision to seal off the Roman clergy for eternity, by a formal decree demanding ecclesiastical celibacy. In this way the bloodline of any Magian or Magian-Christian joining the Catholic church would be snuffed out by an inability to breed via the next-of-kin marriage. Whereas the Byzantine ecclesiastical hierarchy adopted a different stance, advancing the promotion of emasculated priests to major offices. It was a drastic measure to be sure, but nonetheless highly effective against white Magians.⁶⁵⁰ In this way the Byzantines were assured that their eunuch bishops were more likely to be apostolic in their understanding.

By enforcing a blanket ban on priestly offspring, the papacy could sit back and take note of who was defying it. The most likely transgressors would have been Magians or disgruntled clergy, unhappy about the impact that the decision had on their lives. This served to shield the Church from the large numbers of Magi and Magian-Christians present in, or coming back into, Europe. But this in itself was not enough to guarantee their exclusion from the priesthood. There needed to be the strictest possible vigilance as to the activities, whereabouts and the sorts of ties the clergy were having within the community.

Medieval Ireland too experienced kin-based sponsorship for the position of parish priest, as well as control of the monastic system. Postings of this nature assumed the nature of hereditary entitlements,⁶⁵¹ though I have not read whether or not the same sort of matrimonial practices displayed by British clergy, were existent in 10th Century AD Ireland. As in Britain, medieval Frankish clergy were being found guilty of fathering illegitimate children, often to women of noble stock.⁶⁵²

In Bruno of Segni's treatise *On Simoniacs*, the simoniacs are portrayed as holding *immense sway* in the medieval Church, peccable priests who freely entered marital bonds that reformist Rome could only deem unholy.⁶⁵³ It was also noted that one could barely find a normal, non-simoniactal priest, owing to the fact that many had been ordained by simoniactal bishops.⁶⁵³ Simony (the buying of holy things, including payments of money to have sins forgiven) was widely attacked by the Church hierarchy once its true dimensions were discovered, and it became a centerpiece for the papacy's package of reforms, which aimed to totally eradicate such practices.⁶⁵⁴ But in doing so, they had unwittingly waded into a theological battle of such ferocity that kings did everything in their power to prevent the new reforms germinating in their kingdoms, or in the lay invested parishes of their nobles. In more than one instance this led to scenarios where a given pope was held under house arrest or deposed by anti-popes loyal to the Frankish monarchy.

Christianity's Greatest Controversy - Prelude to Genocide

Simony had been part of Church life from Roman occupied Gaul right through to the coming of the Franks.⁶⁵⁵ Henceforth simony reached endemic proportions in the 6th Century, contemporaneously with the explosion of 'false-christs' (who were in reality pagan saints) in that area, as documented by Gregory of Tours.⁶⁵⁵

Farther afield, and in an earlier time, we find a 'false-bishop' procuring a parish in the North African city of Cirba by bribery, much to the abhorrence of local Coptic Christians.⁶⁵⁶ We are told that factional disputation was the inevitable result, with parishioners angered by the many hooligans, prostitutes and miners that congregated around the usurper.⁶⁵⁶ But the weightier cult imprisoned the locals so that the unprincipled candidate could take the role of bishop there unopposed.⁶⁵⁶

In the West, the many cases of concubinage and priestly offspring directly contravened Rome's long-standing prohibitions. In the thousand years before 1079 AD a Roman Catholic priest could freely marry unless he was already ordained, though he was not to have children under any circumstances, but was to live in conjugal harmony with his spouse. This simple Church celibacy law was the most ingenious way of ensuring that any Magi who had originally converted to Christianity would be the last of their generation, thus subtly eliminating the purity of the Magian bloodlines. If accounts are to be believed, the *Focaria* concubines kept by the English clergy sought to give these 'priests' not just one child, but many, many children.⁶⁵⁷

These many factors proved to be *the issues which prompted Pope Gregory VII's historic priestly celibacy edict in the first place, issued in 1079 AD*. As a result of this, no Roman Catholic clergyman was permitted to marry, or to have children; ever! Siring heirs, especially heirs destined to inherit parishes was regarded by the papacy as an abomination, not because the act of procreating in the priesthood was wrongful, but what lay behind it, an unholy triad of simony, concubinage and of course magic!⁶⁵⁸ Catholic priests had to be celibate, whereas the white Magi thought it wholly improper not to breed, and what is more, that celibacy was an atrocious act against the Creator. Yes Magian-Christian priests evidently continued with the old ways in defiance of Rome, but by then they would have been visible to the discerning eye. Collectively these varied prohibitions helped distinguish Magians within the priesthood, wrenching away their camouflage. All that remained was to process the suspect, by interrogating them for further information about their heretical affiliates and placing them on trial. Afterwards they were jailed for life, or executed where they could not be ideologically reclaimed to Judaeo-Christianity.

More studies need to be done by modern academics in an attempt to recover from medieval manuscripts the fullest extent of 'devious' matrimonial customs and simoniacal practices in continental Europe, and in particular the dates and locations for such events.

Late November 1119, following the Rheims synod, Archbishop Geoffrey descended on

the city of Rouen (a French city formerly known in Gaulish times as *Rotomagus*.⁶⁵⁹) ready to hand out remedial punishments to the dissenters.⁶⁶¹ There the petulant priest threateningly brandished the sword of excommunication before them, as the prize for opposing his reforms.⁶⁶¹ But in the eyes of the pertinacious clerics mustered before him, he saw reflected the bluntness of that sword, to his stark horror. The defaulters remonstrated repeatedly, and were heedless and contemptuous of his authority. Like impish schoolboys before their headmaster, sighs and groans of non-compliance grew loud among them. The most vocal denouncer of the new reforms was arrested then and there, sending a clear message to all present that the issue was not negotiable. Defiance filled the air as he was dragged away to share a prison cell with common criminals. Filled with uncontrollable anger, Geoffrey hurriedly vacated their company and ordered that his retinue of men-at-arms should venture back inside the building and flog the rebel priests with rods.⁶⁶¹ The battered clergymen made off into the streets, armed themselves, and set out to give battle to the archbishop's men.⁶⁶¹ A rolling melee ensued which saw the anti-reformists gain the upper hand, and then lose it as onlookers came to the archbishop's aid.

'They (the rebel priests) carried the sorrowful tidings to their parishioners and concubines, and, to prove the truth of their reports, exhibited the wounds and livid bruises on their persons. The archdeacons, and canons, and all quiet citizens, were afflicted at this cruel onslaught ... such unheard-of insults'.⁶⁶¹

But very little changed. It was in the November of 1266 that Archbishop Odo of Rigaud had reason to investigate Rouen yet again. Reports hastening from there were a cause for grave concern. Incidents of heresy supposedly resolved up to a century before were again on the rise.⁶⁵⁹ St Stephen's parish priest, Lord Gilbert, a man of the royal blood, had overstepped all bounds.⁶⁵⁹ Multiple canonical crimes mired his record.⁶⁵⁹ The lacklustre and improper manner in which he performed his priestly function were unmistakable clues that his ministry was not what it ought to be.⁶⁵⁹ First of all there was no evidence that he had ever been ordained, and few could verify his whereabouts or daily doings. Secondly there was that scandalous matter of his own niece, who he maintained as a concubine, and who carried his child.

Other lesser indiscretions could be pinned on priests in that parish; pawning holy books, gambling, drunkenness, sexual incontinence (whether with adulterers, or concubines or by casual carousal), brawling, pastoral sloth.⁶⁶⁰ Repeat offenders could expect to surrender their parish to the Church authorities, willingly or unwillingly. Either way they would never be in charge of a parish again.⁶⁶⁰

Frankish priests were renowned for their flagrant disobedience towards papal authority.⁶⁶¹ Even so their rejection of the reformist agenda did not constitute the same level

Christianity's Greatest Controversy - Prelude to Genocide

of disloyalty displayed by Merovingian clerics.⁶⁶¹ Consequently the mere release of the papal encyclical *Ordericus Vitalis* in their region was by no means a guarantee that it would be observed.⁶⁶¹ As the new canonical laws became better promulgated the hiatus in ecclesiastical discipline was more evident. In such a circumstance loyal factions within the Catholic clergy blasted the recalcitrants, handling the matter in whatever way they saw fit. Some saw rash and violent methods as pleasing.⁶⁶¹

One Brother Berthold of Regensburg earned considerable repute as a public orator on apocalyptic themes, thematic indeed under the circumstances.⁶⁶² All over Germany he travelled gathering many townsfolk to his meetings.⁶⁶² At each destination his assistants raised a towered belfry, surmounted by a wind-banner. From its cupola he schooled attendees about the dangers of the Antichrist, and explained the roles of the seven Asian bishops as angelic heralds of the end time.⁶⁶²

These reappraisals of canonical policy, and their implementation might also have had an unwanted side-effect; preparing the way for the emergence of Chaldeanism and neo-Manichaeism heresies within the priesthood; the second wave of heresy. For no sooner had they managed to eliminate Magian-Christian heretics than another, different breed of heterodoxy mustered strength; in the case of the Manichees anti-Jewish, anti-royal, anti-Church.

Despite the stern level of oppression fielded against the heretics, and the attendant seriousness of the varied happenings, one comical episode stands out above all others, appearing in the annals of Jordan of Giano.⁶⁶³ In 1219 AD a sixty-man delegation of Italian Franciscan brothers turned up in Germany knowing virtually nothing of the German language.⁶⁶³ As strangers in a foreign land they soon found that one word above all others gained them hospitality and good cheer - 'Ya' (German: 'yes'). In fact they liked the word so much the brothers chose to answer questions in the same way; a smile, a nod, a 'Ya'. Well that was until the day someone asked them '*whether they were heretics, come now to infect Germany after the same fashion wherewith they had already perverted Lombardy*'.⁶⁶³ As they were being dragged off to prison, divested of their clerical robes, or held for derision in the public stocks one cannot help feeling that each and every one of them lamented that poor choice of words, which so tarnished and destroyed an entire Franciscan missionary venture.

As amusing as the event may seem, behind it can be found yet another cause for frantic finger pointing and ubiquitous heresy allegations, namely cultural and linguistic misunderstandings. For this reason it is natural that chinks appeared in the unity of the Greek, Roman and Eastern European churches, not to mention the Armenians, Copts, Antiochans and so on. Hence it came to be that these various subdivisions of the same flock eyed each other with increasing suspicion.

Magian-Christian churches

Earlier in this book I spoke of medieval writings which helped concretize the mythos of Prester John, a descendant of the Three Wise Kings (and supreme ruler of the Magian-Christians). In an attempt to resolve an ancient theological rift within the Church, the legendary ruler threatened to advance into Europe intent on capturing and annexing many realms by force. Indeed he hoped to bequeath these same realms (including Rome, Germany, France and Britain) to his future son. Did he not claim, that as a warrior-priest, he was Christ's true representative on earth, a Magian-Christian, the King of Kings to whom many nations gave homage?⁶⁶⁴ John's letters condemned Rome and Constantinople for adulterating the faith, something which he would soon remedy, militarily. Pope Alexander was dismayed if not angered by the smug claims of Prester John, to which he responded by dispatching a letter reinforcing papal primacy.

Are these instances evidence that Magians were seizing control of traditional Catholic parishes in some areas, or were the rebel clergymen establishing new churches from scratch, built or sponsored by nobles sympathetic to their cause?

For much of the preceding thousand years the Magian Christians were out to win converts, unconvincing local populations of closet pagans and Magian-Christians where possible. Even so there is just cause to suggest that a *certain proportion of this rival clergy were the leaders of Magian congregations who, like the Goths, Celts, Bulgars and Hungarians, just walked into Europe from the East, in their thousands!*

The latter proposition, if it did actually take place, was on a scale that boggles the mind, yet not beyond the realms of possibility. You see between the 7th to 10th Centuries AD the European populace doubled in size to approximately 22.6 million, but this figure is only an estimate. The urbanization of Europe and advances in agricultural technologies are normally credited with being the cause of this population explosion,⁶⁶⁵ however I would like to add a large migration of Easterners and Scandinavians into Europe as an additional, if not significant catalyst for this demographic outburst. Indeed the leaps in agricultural ingenuity and the formation of more advanced urban models might easily have been attributable to these newcomers and the esteemed learning of the Magians who accompanied them (See the *True History of Wizards and Witches*).

The most likely scenario is that some, if not many of, the suspect parishes were not strictly Magian temples, but Magian-Christian and Chaldeanized churches. And the priests who served in them were expanding and fortifying their ancient versions of the faith throughout Europe, something which riled the Catholic popes and Orthodox Catholic patriarchs to no end. In both *Malleus Maleficarum* and Eymeric's *Directorium Inquisitorium*, it was alleged that the magicians sought to re-baptize infants lost to their religion.⁶⁶⁶ Baptism was never a feature

of Manichaeism, so white Magianism and Chaldeanism seem to be a much sounder source for the practice. And if it was, then, in a Prester-John-like scenario, the witches and heretics were assuredly hoping to unconvert Europe, and bring the children back into their fold. For their part medieval reformist clerics thought this infernal.

Building on pagan holy sites

In the post-conversion era chapels and churches retained many features commonly associated with pagan temples. Religious and historical commentators normally attribute these unusual stylistic embellishments and architecture to the finishing touches of a converted master wood-engraver or ex-temple-builder.

Some places of worship were renovated pagan temples, steered towards serving the needs of Christian congregations, and therefore provide physical evidence of the pre-existing pagan religion's form. Priests of the early Gaulish missions felt that reclaiming pagan holy sites for Christian usage (by sanctifying the area with crosses, holy water and prayers) was inherently dangerous.⁶⁶⁷ Building on them could be even more spiritually risky. By their estimation the ancient paganism apparently still contaminated the site.⁶⁶⁷

Others held a contrary view. They took a chance, hoping to see whether converts might be reaped in greater numbers by meeting them half way, bearing a fistful of concessions.⁶⁶⁷ In 6th Century AD Cornwall, a Welsh cleric by the name of Samson came across a pagan ceremony being performed before an '*unholy idol*'.⁶⁶⁷ Though some present hurled abuse at the clergymen, others explained that the proceedings were simply a theatrical performance. In retribution the cleric cut two crosses into the southern, eastern and western faces of the idol (which was in the form of a standing stone), and a single cross on the north.⁶⁶⁷ It is believed that he did this to permit the idol's resident demon a northerly escape route. In such a way had Samson recycled the pagan cult site as a place of Christian significance.

Even more ambitious projects lay ahead for the like-minded. In a letter to the Anglo-Saxon bishops, Pope Gregory informed them that the conversion of the pagans was an arduous process, destined to take centuries.⁶⁶⁸ In his opinion preachers had to be flexible and non-dogmatic to win over their confidence.⁶⁶⁸ Concerning the pagan temples and shrines on the British mainland, Gregory authorized their refurbishment as Christian churches, if their design and layout allowed for it. It was a provisional dispensation, valid only after the idols and pagan religious trappings housed within them were torn down.⁶⁶⁸ Pagan sites of an utterly dubious nature were, as ever, to be demolished, and the site of the cleared ruins used as the foundation for a Church.⁶⁶⁸

Feast days could likewise be renovated. The ancient heathen custom of religious banqueting, during which cattle were killed and feasted upon, was permitted to continue,

but solemnized as Christian festivals.⁶⁶⁹ Pagan rites were prohibited during the killing and butchering of livestock.⁶⁶⁹ Instead meat was blessed in the name of Christ.⁶⁶⁹ In Scandinavia we even hear of laws demanding the brewing and blessing of beer in Jesus' name. Heathen libations were now hallowed for the new faith.

The astonishing practice of renovating heathen temples or building churches on pagan sites actually provides further valuable clues about the mechanisms of the conversion process. Any suggestion that erecting parishes on the smashed and gutted debris of pagan holy sites automatically made them holy to the heathen mind, seems ridiculous. This long-touted explanation is far from incontestable. Would a Buddhist pagoda built over a destroyed St Peter's Basilica make Catholics any keener to become Buddhists? Does the Islamic 'Dome of the Rock' (built on the razed Jewish temple) in Jerusalem make Jews want to become Muslim? I don't think so! It was one of the greatest causes of medieval Jewish-Muslim hostilities in Jerusalem, and still a sore point today.

However, if Christianity and the paganism known to European heathenry were interlaced to the point where the pagans perceived that Christianity was an extension of their creed, then this custom makes complete sense. It would have been a very helpful measure, perhaps fully expected, even demanded by converts under the circumstances. That is not to say that Christianity was incapable of spreading of its own accord among peoples whose religious beliefs were not even faintly related to those of the Church. For instance, Christianity has thrived in places as culturally diverse as South Africa, Nigeria, South America, Vietnam, the Philippines, and just about anywhere else you care to name. Nevertheless, the fact that the pagan Slavs were predominantly of the Magian faith ensured that the conversion (renovation) of their religion to Christianity was a whole lot easier once churches were built on the foundations of defunct temples and fire houses.

One school of thought is that Russian and Scandinavian stave and cupola churches represent excellent survivals of pagan temple-building methods.⁶⁷⁰ Such architecture is quite unique to these areas, but not without comparable precedent. The Slavic linguistic sub-family harbors a gamut of architectural terms once used during the Christian era, but which originated in asiatic paganism. In the *True History of Wizards and Witches* readers were greeted with a wealth of linguistic data suggesting that Slavic temples were formerly associated with the religion of the Magi, or, as it happens, the faith of the Magian Christians. Quite apart from that, the nearest most comparable architectural style to the Norwegian stave churches can be found in the Buddhist world, in far off Thailand (fig 10.6, 10.7). This analogy is far from wildly speculative, since there is evidence of a Germanic Gothic Buddhist presence, indicated variously by linguistics, and second century inscriptions in Poona India, not to mention Buddhist artifacts in Scandinavia.⁶⁷¹

Whether the Church in Rus' and Scandinavia followed the lead of British clerics, by

redecorating pagan temples as Christian churches escaped the historical record. If they did, then in some regions priests were demonstrably tasked with gutting and decorating Magian fire temples and Buddhist-style pagodas. Norwegian stave churches seemingly amalgamated Buddhist building design, but incorporated facets of Magian and Assyrian imagery. Central Asia is a likely point of origin for stylistic hybridizations of this nature, for it is in such places, like Parthia, that Buddhism, Chaldeanism and Magianism happily co-existed in the pre-Islamic age.

Panning forward from the initial centuries of the first millennium, into the early medieval period, the design of major churches at senior episcopal seats becomes a good deal stranger. Magian-Christians seem to have purposefully built their own churches and cathedrals inside Europe, using exceedingly advanced architectural techniques and contraptions. For this reason Romanesque architectural examples of the Middle Ages exhibit carved imagery largely of eastern beginnings, arising out of Anatolia, the Caucasus and *Ancient Sumeria*.⁶⁷² Consequently it seems inconceivable that the builders introduced their unusual craft from the holy lands. Having said that the crusaders did have a presence in Edessa, which might account for at least some of these features.⁶⁷³ As you may have read in the *True History of Wizards and Witches*, orientalism, in its many forms, had been in Europe since the Bronze Age. Whatever crafts arrived home with the crusaders were only secondary to the greater part, arcane traditions that hung over the continent like fog.

Over the next few pages you will indulge in a curious array of medieval Christian art, placed in juxtaposition with their earlier pagan counterpart (figs 6-13). Comparing these styles allows one to see that many medieval churches were decorated with Persian and Assyrian angels, sphinxes and griffons. This strongly suggests a Magian and Chaldean presence in Europe, one sufficiently well placed to be decorating churches and cathedrals in oriental fashion. And the Roman Mithraic motifs (fig 11)? They tell a story all of their own.

Holy places became somewhat taller than they used to be, now incorporating steepled or flat-topped towers and belfries as an integral part of their design. The will and know-how to construct them blossomed in Europe during the 12th Century AD in all its glory. In very many ways they resembled Magian temple towers and belfries once found in Slavia prior to its conversion, and in Persia before that. I devoted a small portion of the *True History of Wizards and Witches* to exploring the types of holy towers and belfries situated around heathendom. Compare the illustration of the pagan Slavic tower (reconstructed from Islamic accounts, archeological reconstructions and an excavated architectural model) with British belfries (fig 5.5, 5.7), or the tower of the Persians situated in Edessa.

A certain song composed by a medieval Christian named Francis Petrarch seems to identify these towers with the heresies of distant Babylon, and so, quite possibly

Christianity's Greatest Controversy - Prelude to Gerioeide

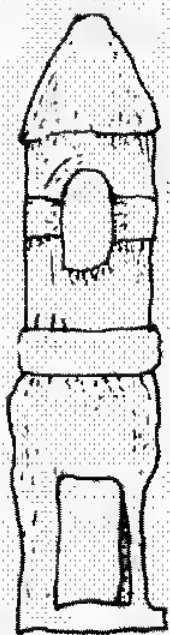


Fig 5.1 Excavated architectural model of a Slav tower

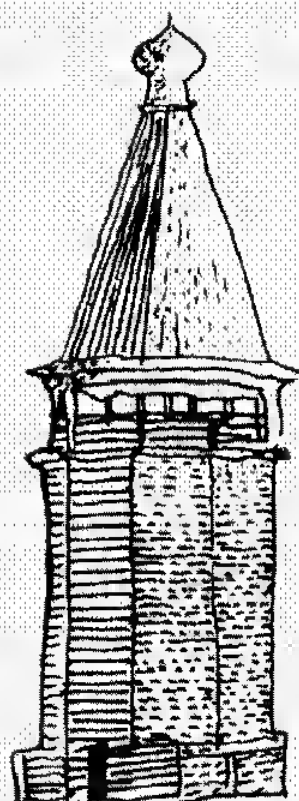


Fig 5.2 An octagonal-shaped belfry of the sort used by the Russian Church. It probably represents a pre-Christian architectural style.

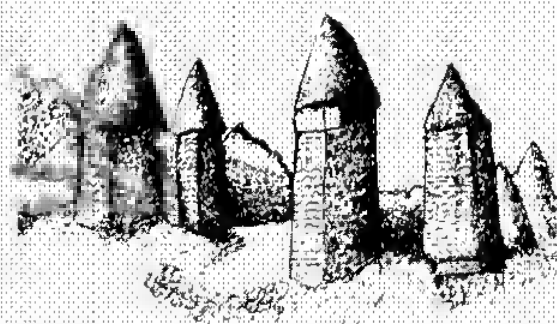


Fig 5.3. The frequently honeycombed 'fairy chimneys' of Asia Minor (Cappadocia, Turkey.) may have been forefunders of the Slavic wizard towers, and later Christian belfries

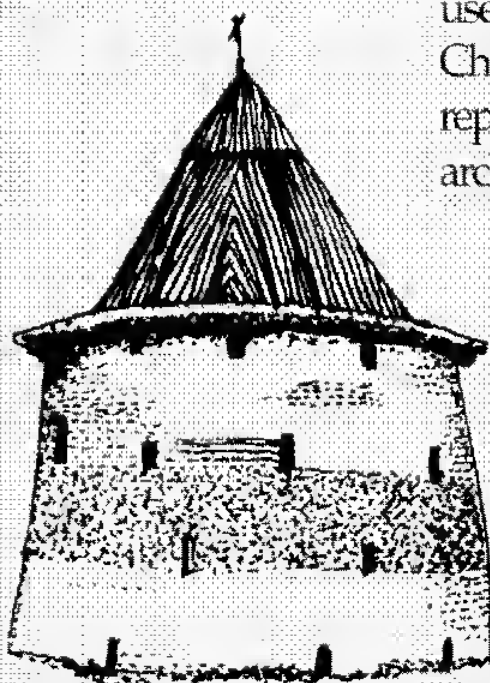


Fig 5.4 Circular Russian stone tower, Middle Ages

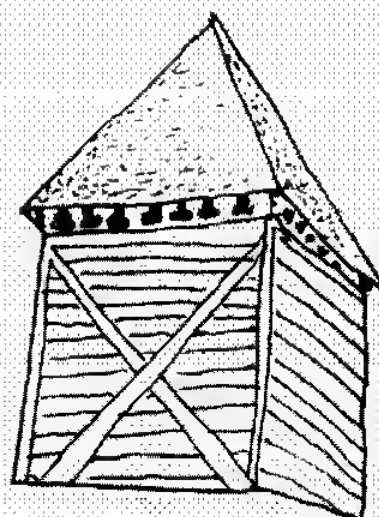


Fig 5.5 Yarpole bell tower, England 1200's AD

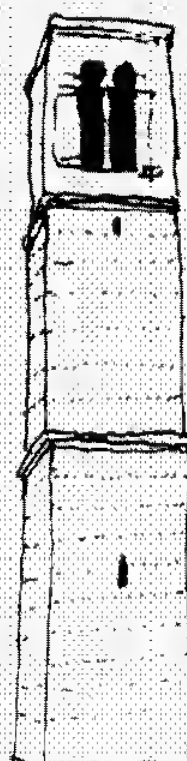


Fig 5.6 The so-called Tower of the Persians. Edessa, Turkey



Fig 5.7 Similar window style, Peterborough Cathedral, England

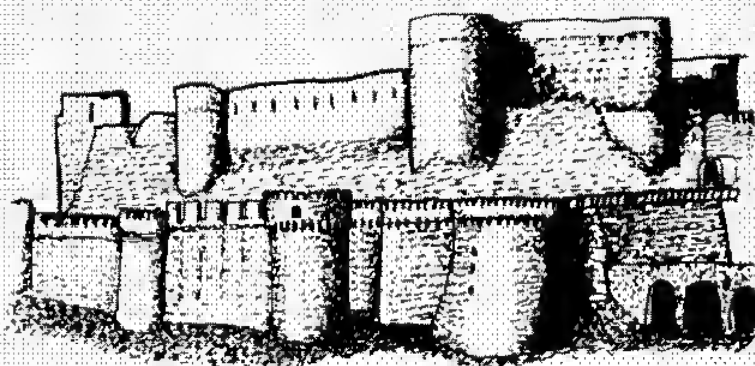


Fig 5.8 The crusader castle Kraak de Chevaliers

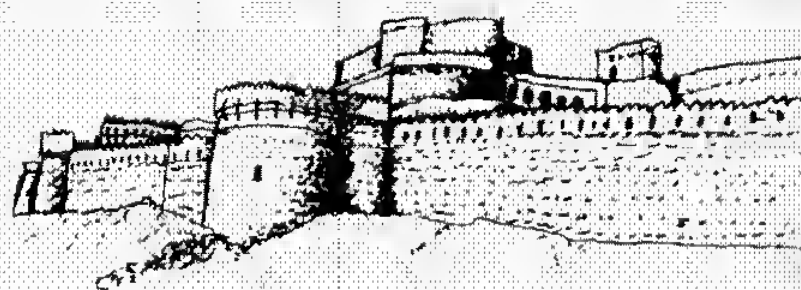


Fig 5.9 The two-thousand year old citadel of Bam, Iran.

Christianity's Greatest Controversy - Prelude to Genocide

Fig 7. 1



Fig 7. 2



Fig 7. 3



Fig 7. 4

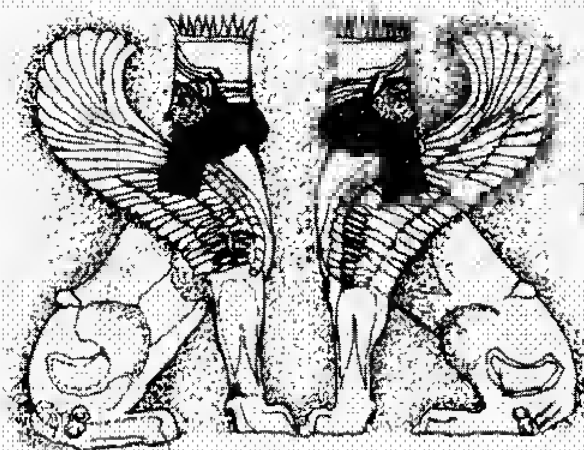


Fig 7. 5

Fig 7. 1 A decorative church relief showing a goat being set upon by two lions, early 1200's, Souillac, France.

Fig 7. 2 Lion biting the flank of a bull, Persepolis, Achaemenid Persia. The lion represented the king, and the bull, his sacrifice.

Fig 7. 3 A royal centaur as found on a Cathedral at Yurev, Russia, 12th C. AD.

Fig 7. 4 A similar, but much earlier relief, Hamadan, Achaemenid Persia.

Fig 7. 5 Yazata genii from a wall relief at Susa, Achaemenid Persia.

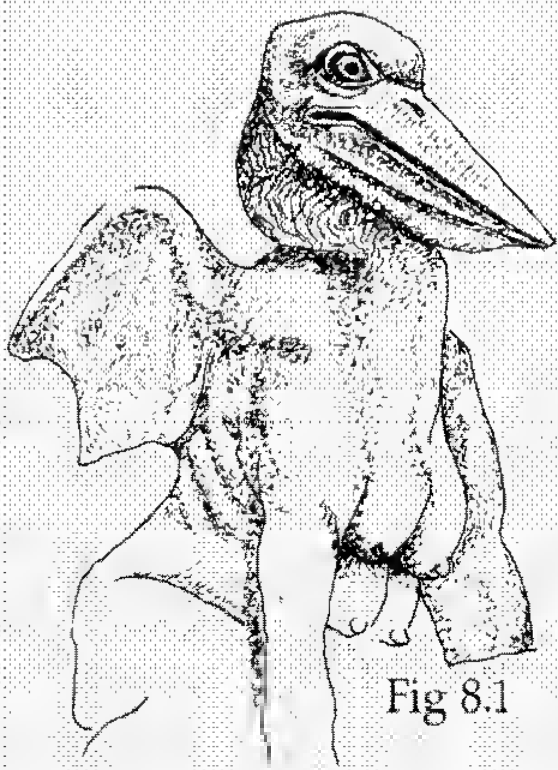


Fig 8.1

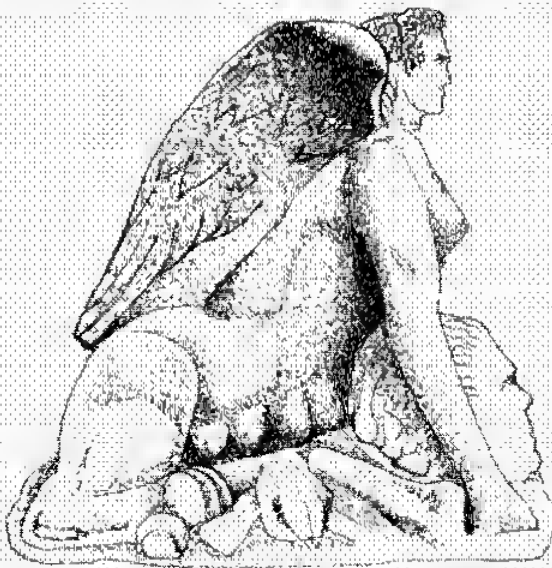


Fig 8. 2

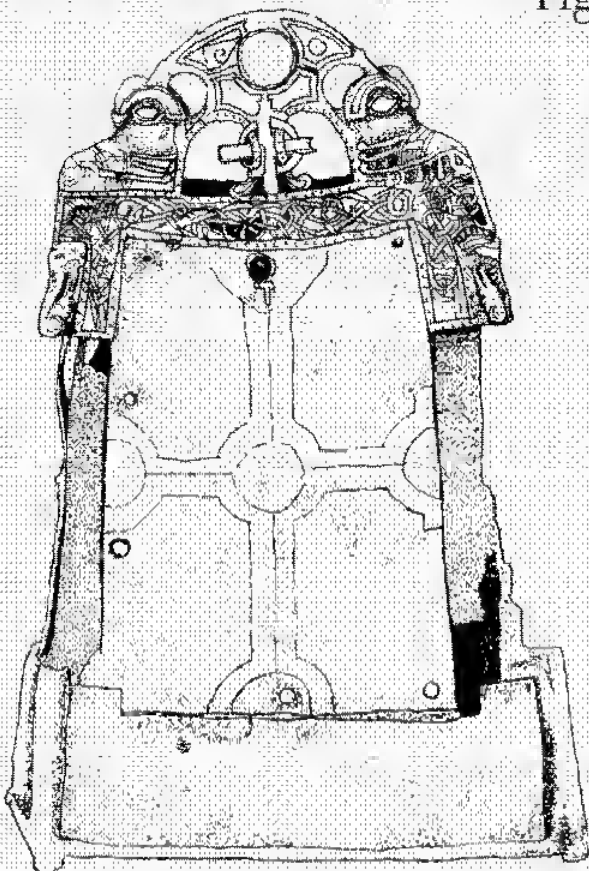


Fig 8. 3. A cover for a
Christian holy bell,
of Nordo-Irish
manufacture, 11th C.
AD, Co Tipperary,
Ireland.

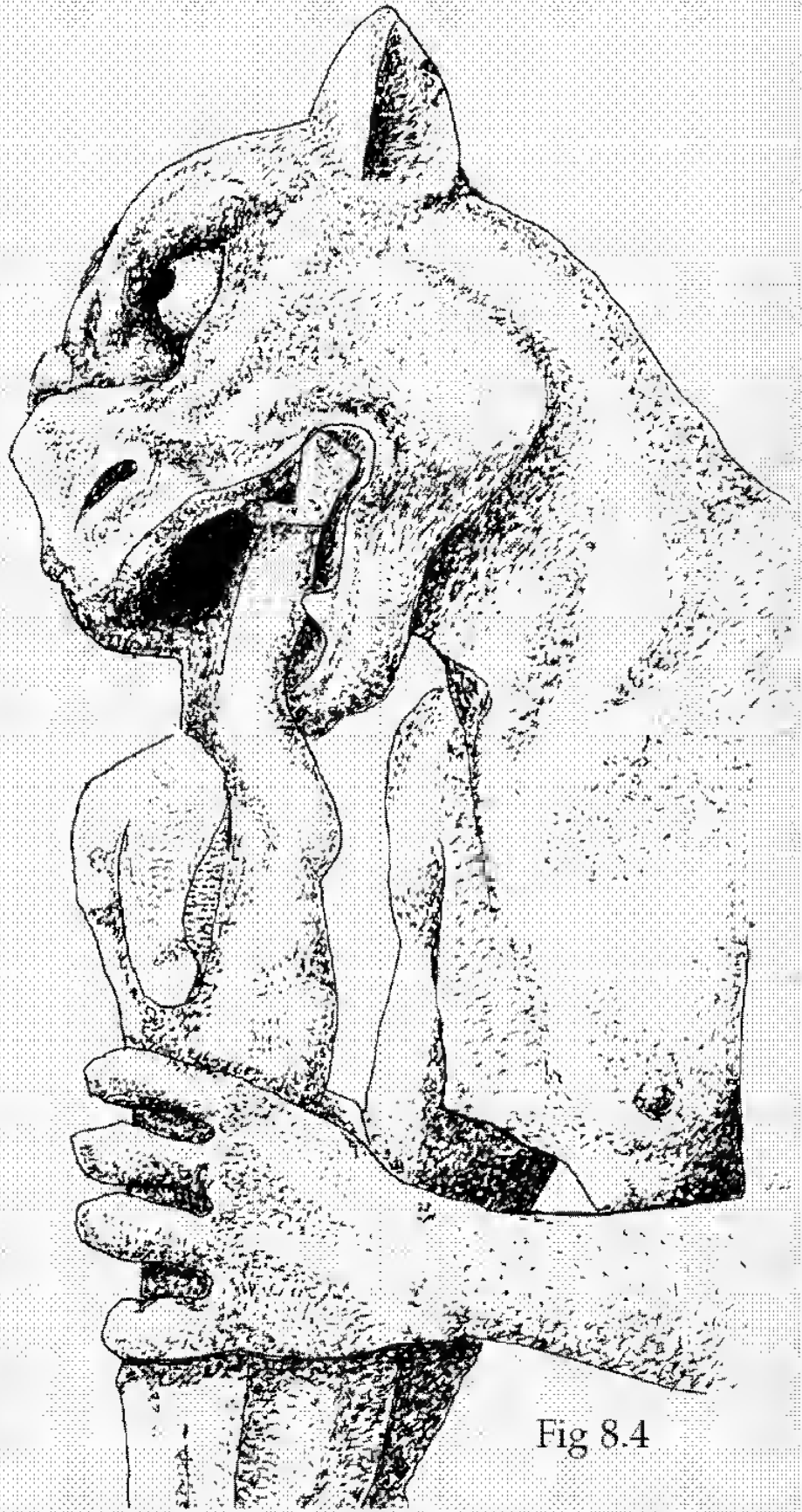


Fig 8.4



Fig 9. 1

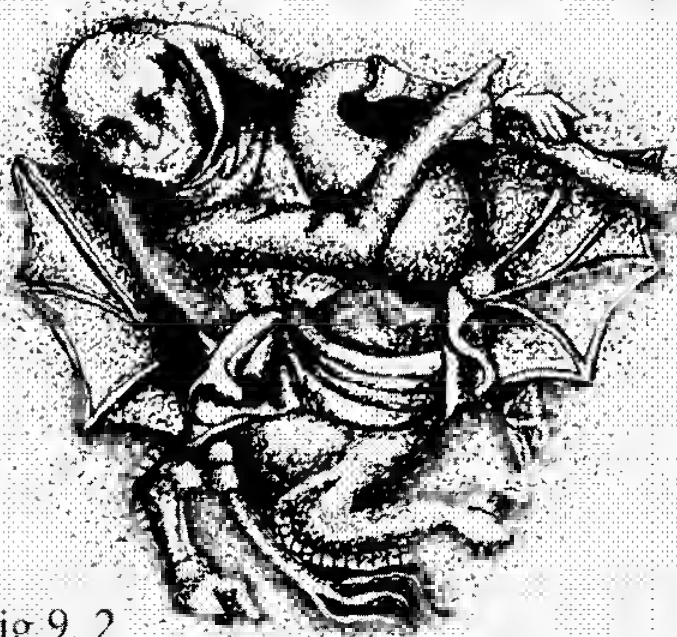


Fig 9. 2



Fig 9. 3

Fig 9. 5



Fig 9. 4

Fig 9. 6



Fig 9. 1. Sheila na gig from the wall of an Irish Church at Cavan. They were also found on Frankish and English Church monumentation. Displaying one's genitalia has long been a remedy against the evil eye of maelific witches, presumably because the genitals were a weapon of fertility.

Fig 9. 2. Winged, goat-legged piper on a choir stall, Cologne Cathedral, Germany.

Fig 9. 3. Centaur, from a 12th Century Church, Yurev, Russia, 12th C. AD.

Fig 9. 4. Baptismal fonts; end of the 12th Century AD, Medelpad, Sweden.

Fig 9. 5. Centaur from a 12th Century AD Church, Studenitsa, Serbia.

Fig 9. 6. Baptismal font depicting the Three Wise Magus kings; 12th Century AD, Ostergotland, Sweden.

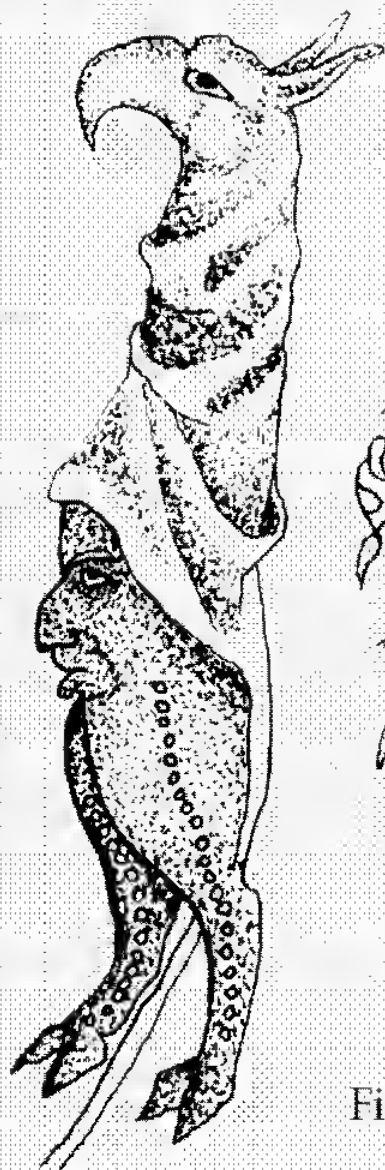


Fig 10. 1



Fig 10. 2

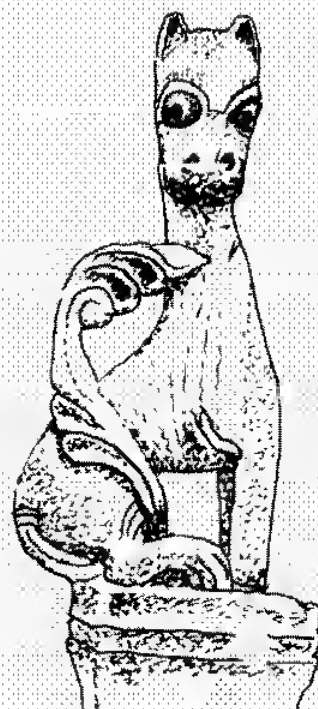


Fig 10. 3



Fig 10. 4



Fig 10. 5

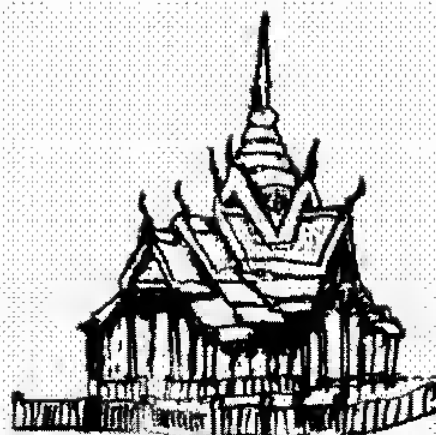


Fig 10. 6

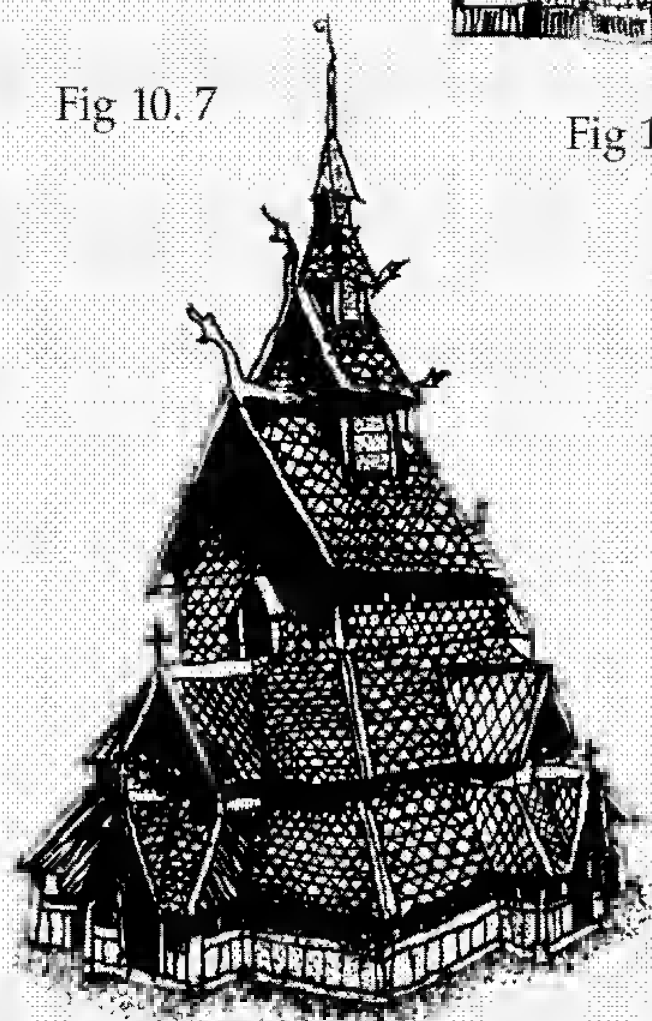


Fig 10. 7

Fig 10. 1 Part of a western medieval illumination.

Fig 10. 2 Manuscript illumination from medieval Georgia.

Fig 10.3 Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 10.4. Bed post from a pagan grave mound, 9th C. AD, Norway.

Fig 10.5 Bench pew, 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.

Fig 10. 6 Bang Pa In Summer palace, Thailand.

Fig 10. 7 A 12th Century AD stave Church; Borgund, Western Norway.

Fig 11. 1

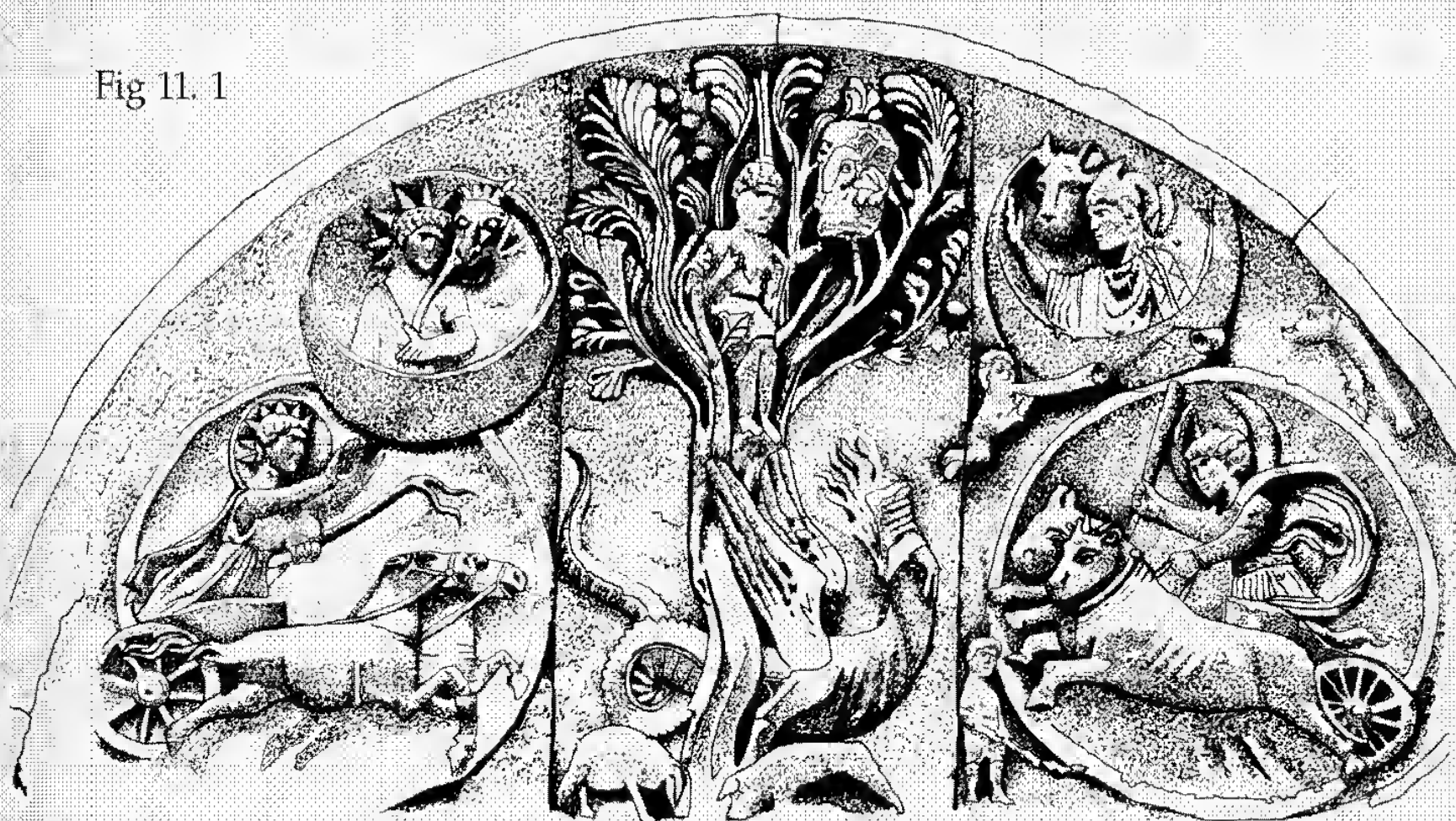


Fig 11. 3



Fig 11. 2

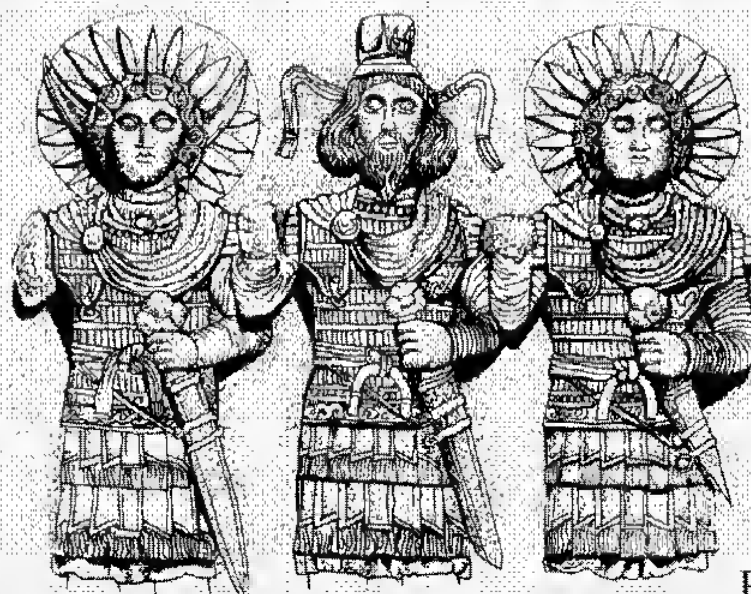


Fig 11. 4

Fig 11. 1 Relief from a 1204 AD baptistery, Parma, Italy. It is a Mithraic scene depicting Sol Invictus racing his magnificent chariot towards the enemy, who drives a rickety ox-drawn chariot. In its path can be seen a holy torch-bearer (*dadophorus*). In the midst of the combat is a holy tree, in this case probably a pomegranate, leaves from which the Zoroastrians use in their *bareshtum* baptismal rite. The tree is being attacked by the dragon, no doubt a representation of Ahriman in this case. Medieval sources spoke of the many powerfully influential heretics in Rome, who frequented even St Peter's Basilica. Such a relief may testify to the truth of these statements.

Fig 11. 2 A pre-Christian Roman Mithraic dualistic wall relief, depicting Mithra, flanked by Sol Invictus and one of the *dadophori* on his right side, together with the moon on the left.

Fig 11. 3 Syrian dualistic wall relief. At the center is the high God Baal-Shamin, in juxtaposition with Agli-bol and the expected saviour Malak-Bel.

Fig 11. 4 Sol Invictus, from a Roman fire shovel.

Fig 11. 5 Image from a Swedish Church trunk. Its format conforms to that of a Mithraic bull sacrifice, though in this case the victim is a deer.



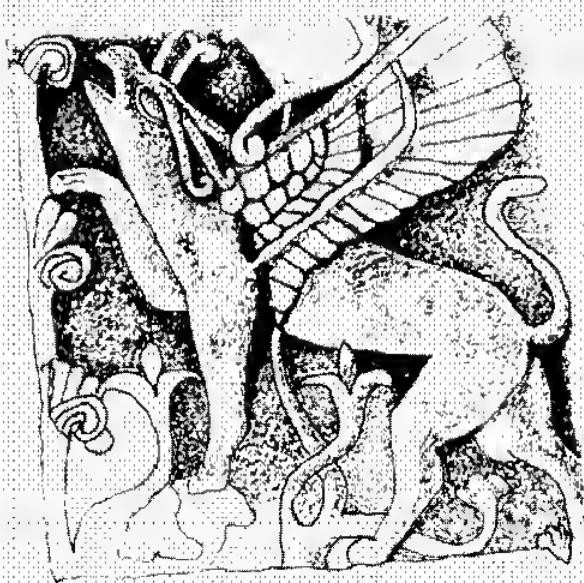


Fig 6.1

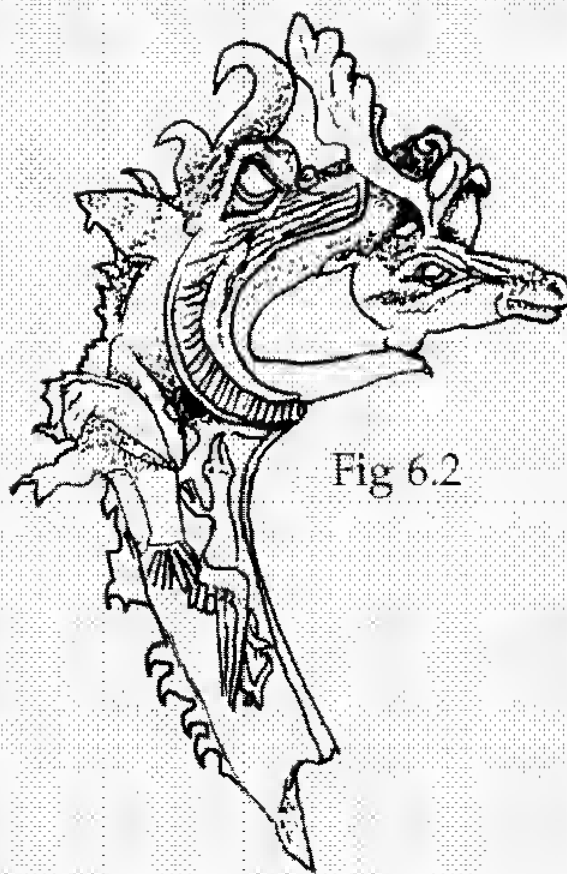


Fig 6.2

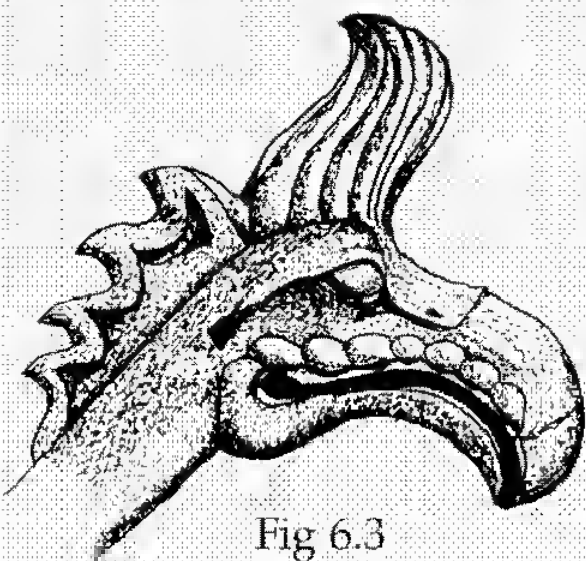


Fig 6.3

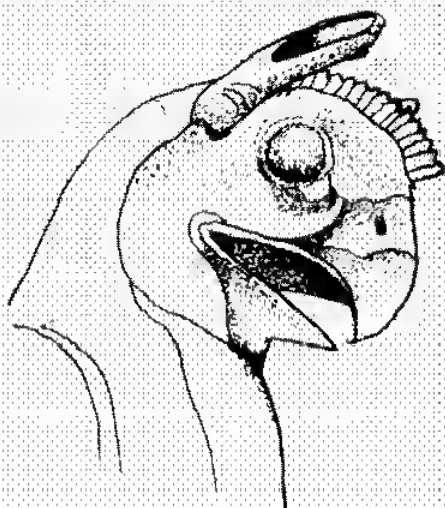


Fig 6.4

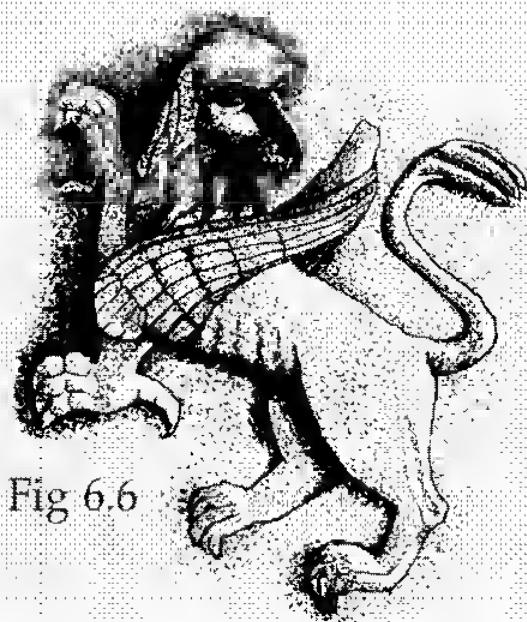


Fig 6.6

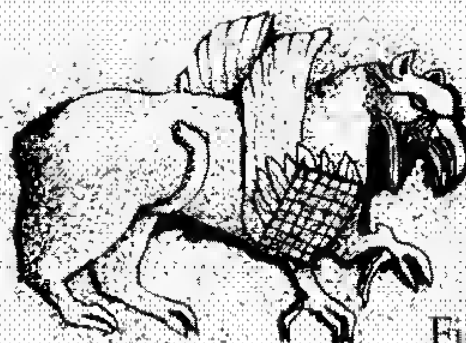


Fig 6.7

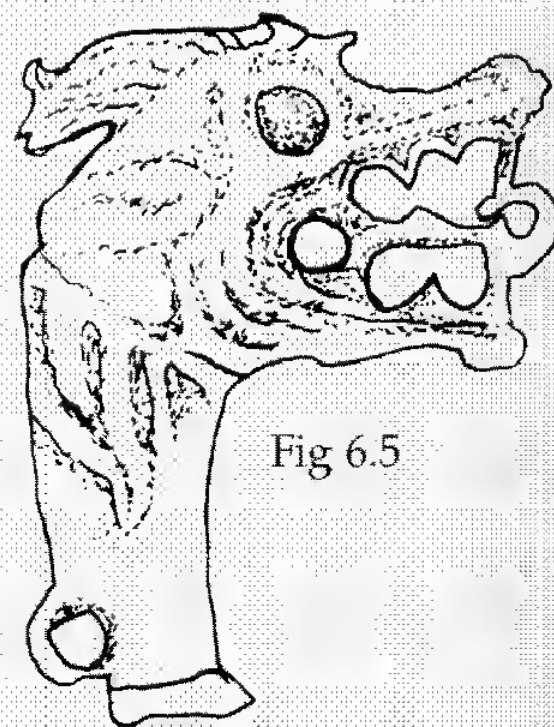


Fig 6.5

Fig 6.1. Mesopotamian sphinx.

Fig 6.2. Scythian griffon's head, Pazyrk Siberia 6th C. BC.

Fig 6.3. Carved griffon head, Pazyrk, Siberia, 6th C. BC

Fig 6.4. Griffon head, Persepolis, Iran, 5th C. BC.

Fig 6.5. Norse pin decoration, Gorodishche enclosure, Novgorod, Northern Russia, 10th C. AD (a style also known in Sweden).

Fig 6.6. Griffon guardian on a Church door, 12th C AD Pisa, Italy.

Fig 6.7. Church portal Griffon, Navarra, Spain, mid-1100's AD.



Fig 7. 6



Fig 7. 7

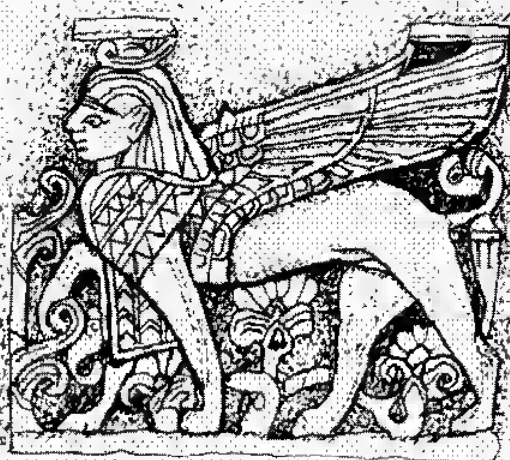


Fig 7. 8

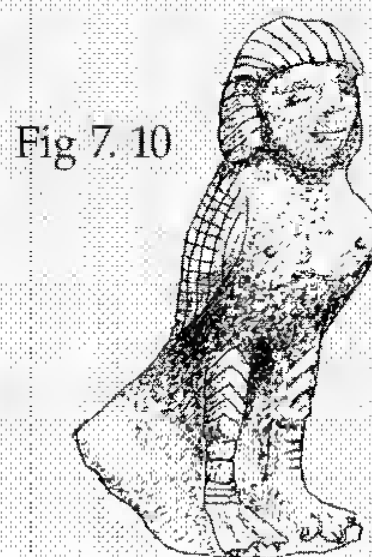


Fig 7. 10

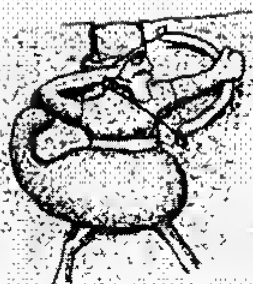


Fig 7. 9



Fig 7. 11

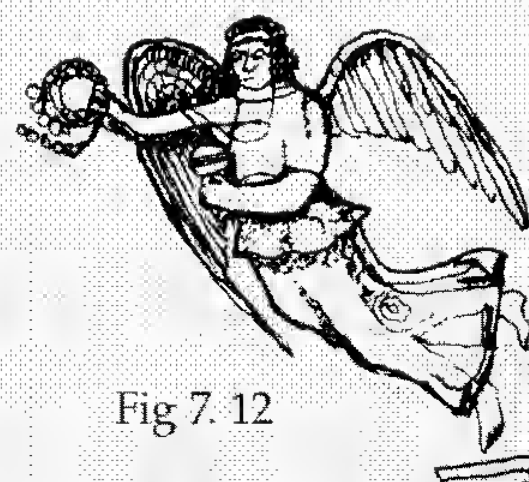


Fig 7. 12

Fig 7. 6 Winged genii do battle on the walls of Germany's Freiburg cathedral.

Fig 7. 7 Greek sphinxine genii.

Fig 7. 8 Egyptian sphinx.

Fig 7. 9 Assyrian scorpion archer c. 1100 BC.

Fig 7. 10 Egyptian soul-bird 100 BC-100 AD.

Fig 7. 11 Royal bird-man fighting a dog or wolf; Orthodox cathedral at Vladimir, Russia.

Fig 7.12 A Zoroastrian angel carrying what is believed to be a victory garland. It closely resembles the Christian angelic form promoted by western artisans and painters. From a commemorative relief dedicated to King Chosroes II,

Chaldeanism or Manichaeism. Part of his chant reads *'Its idols will be scattered on the ground, and its high towers, enemies of heaven, and those who live in them will be burned inside and out'*.⁶⁴ Evidently Petrarch was a committed reformist.

The amazing scale of Magian and Chaldean penetration into Europe's churches can only be realized when you look at something as illustrious as Chartres Cathedral in France. There you will find ornamental columns decorated with the signs of the zodiac (fig 13.2), gargoyles (fig 12.2), centaurs (fig 9.3, 9.5) and creatures similar to male *divas* (bird-men and women). Normally quite at home in Slavic pagan temples, these carvings now found pride of place in Christian churches. For example an excavated Roman sculpture (Fig 8.2, a Mithraic winged genii {ie; angel} perched over human remains), is conceptually similar to the pelican-headed multi-breasted creature found at Notre Dame (See fig 8.1).

Many view these items of heathen religious art as the handiwork of pagan craftsmen. This fancifully naive remedy fails to explain the scale and preeminence of the religious sites so decorated. How is it that gargoyles jutted out from the uppermost parts of cathedrals? They seem a little peculiar on such major places of Christian worship, and yet they are there. Considering their oriental origins, and the stature of these cathedrals, it seems fairly clear that such images were well received, not by the reformist camp, but by clerics of the old school.

Christianized Rus' does not miss out on the pagan-Christian trappings either, as is evidenced by the engravings incorporated into the design of Vladimir Cathedral, or at Yurev. Evidently in France, Russia, Germany and Britain, the papacy and eastern patriarchs had no degree of authority, even to the point of being unable to prevent the construction of cathedrals with dualistic pagan effigies and decorations from Asia Minor at the very least. The Church was besieged by friezes and sculptures that epitomized everything the reformists were trying to uproot and replace. Having said that, some believe they served instructional purpose.

Yes, there was something monumental happening in Europe. Dualistic Magian-Christians and Chaldeans were dabbling in constructs far exceeding sleepy country parishes. Now they turned their hand to imposing and seemingly immortal cathedrals in nerve centers of secular power! Their projects seems to have proceeded without let or hindrance; at least initially.

The same familiar theme appears time and again; the Three Wise Kings, arguably one of the most poignant Christian images of the Middle Ages (fig 9. 6). Not to be overlooked is Cologne, a premier site for Christian pilgrims, whose sumptuous Imperial cathedral was made all the more famous by the 12th Century AD arrival of the holy relics of *Gaspar, Melchior and Belthazzar*,⁶⁵ the three astrologer magus-kings who travelled far to see the baby Jesus at Bethlehem. The Church of Chaldon in Surrey England indulged in a slightly

Christianity's Greatest Controversy - Prelude to Genocide

Christianity's Greatest Controversy - Prelude to Herocide

different style of art. Its feature wall mural appears Mesopotamian or Babylonian.⁶⁷⁶

Devoutly Catholic Ireland could not escape the new ways either. There the Romanesque phase was ushered in by the synods of 1111 and 1152, which veered the Irish church from its ancient style of primitive monasticism.⁶⁷⁷ These earliest Romanesque buildings are thought traceable to Norman influences between the 9th and 12th Centuries AD.⁶⁷⁷ Many strange creatures adorn their walls, some with weird facial masks and woven beards. Germany was probably a further source of inspiration.⁶⁷⁷ The grandiose fortified monastery of Cashel, Co. Tipperary was expanded upon progressively over the centuries, beginning life as a castle for the monarchs of Munster.⁶⁷⁷ Such lords financed the construction of Cormac's chapel, a notable feature within the complex. The monastery is an emboldened Frankish Romanesque style, strongly resembling a church at Ratisbon Germany,⁶⁷⁷ perhaps owing to connections between the Irish clergy, and those in mainland Europe. A five-story round tower was added to it c. 1011 AD, around the time it was confiscated from the nobility and handed over to Roman Church authorities.⁶⁷⁷

This was the dawn of the 11th Century AD. Despite the boundless impressiveness of the new monastic buildings, something unusual was happening to the faith in Ireland. It was going into a tail-spin. In 1183 AD Gerald of Wales wrote of an Ireland greatly at variance from St Patrick's Catholic legacy. Heathens frequented many districts. Religious objects found inside the churches also bore pagan features.⁶⁷⁸ Intricate 'Irish' manuscript illuminations really only began to flower from the 7th Century AD onwards. Delicate interweaving and freakish images were just some of the artistic trends that had somehow found their way into Ireland, from, it would seem, such far off places as Greece, Egypt, Persia and Armenia.⁶⁷⁹

A certain whale-bone chest proves the Anglo-Saxon ability to weld heathen and Christian tradition together without flinching. On it we find extensively carved motifs including the Epiphany's 'Adoration of the Magi', unmistakable by the presence of a runic inscription that reads 'Magi'.⁶⁷⁸ But on the same object Weyland the Smith can be seen making a skull-cup from the head of his enemy's dead son, not to mention him ravishing the same man's daughter as revenge.⁶⁷⁸

In Western Europe the ubiquitous pagan embellishments were probably due to the high level of support displayed by the aristocracy and Frankish princes towards the Magi and Magian-Christian priests. These were the very royals who bankrolled the costly cathedral projects in the first instance, and who would have liked things done their way. Royals spearheading the construction of early monasteries throughout Europe particularly felt the cold stare of the papal reformists.

Rather than being branded religious recalcitrants simply by virtue of their family line, Anglo-Saxon nobles were caustically referred to as being of '*that race*'.⁶⁸⁰ This same barbed

comment likewise appears in European witch trials, where indicted witches were said to be 'of the race'.⁶⁸¹ Here European kings (and witches) are castigated not only for their bloodline, but for being part of a certain racial group (namely incarnate Aryan angels). As you shall see, papal reformists hoped to exterminate this race wherever it be found, across the breadth of Europe.

Unless crowned heads (loyal to Rome's version of the faith) acted to halt these activities, then the papacy was powerless to stop them, unless of course they wanted to risk raising a papal army to storm into these countries and pull them down. This would have been exceedingly unlikely, and unwise too! Not that the papacy ever had an army of a required size. For muscle power it relied on kings sympathetic to its cause. They might be French, German or Italian. These varied kings, at various points in medieval and renaissance history, were played off against each other as circumstances dictated. It was power politics, pure and simple.

How else might something as enormous as quasi-Magian cathedrals have been built without attracting the immediate attention of Rome? Well we know that heretics had penetrated the halls of power in the Byzantine Church by the 10th-11th Century AD.^{681a} What of Rome? Could it be that in the Western Church, heretics managed to commandeer a number of key positions among the cardinals, thus preventing the pope from discovering what was actually happening in these areas? If one were to answer based on surviving historical documentation, parish ornamentation, or extant and authenticated written folklore from the Middle Ages, the answer must be an overwhelming 'yes'. Professor Heer sums up the situation in the following terms;

'The Church was in fact becoming clericalized, a process hastened by the shocking discovery (circa 1200) that the whole of south-western Europe and western and southern Germany was riddled with 'heresy', heresy which in some places was so extreme that it led to the establishment of an opposition church. The church's answer was to erect a huge administrative machine, to establish new religious orders ... to intervene directly in the external and internal affairs of the nations'.⁶⁸²

He added, *'The shock consisted in the realization that Christendom, an indivisible unit, had suddenly become permeated and undermined by sects whose views on religion, the world, and sometimes also on politics, differed totally from those of the Church'.⁶⁸²*

Unless such 'errors' and 'misdemeanors' were reported to the reformist Holy Fathers by bishops and clergy in these localities, then Rome was probably none the wiser. Anyhow, the papacy did eventually find out. Drastic problems prompted drastic, often knee-jerk responses.

Christianity's Greatest Controversy - Prelude to Genocide

Earlier I examined the known process of tearing down pagan temples to build Christian churches where they once stood, and the role that this practice may have had in winning over the pagans. Yet, few readers will realise that the period of the papal reformists⁶⁸³ saw the destruction of many important churches and cathedrals, usually by fire. On each occasion these places of Christian worship were rebuilt completely anew, even up to five times in the case of Chartres (and even then it still looks Magianized). Why demolish major church buildings that took years, even decades to build, especially those at the center of a functional bishopric; an act which would have caused considerable disruption to the diocese? Was it to realize their dreams of owning a more prestigious icon of the faith than other nearby dioceses, and thereby attract larger numbers of pilgrims, and their fat purses? Or was it to demolish what were nothing less than than Magian-Christian churches, a practice found throughout Slavia, where Orthodox Christian authorities burned to the ground any monastery found to have been infected by heresy.⁶⁸⁴ I believe they did so not only for spiritual reasons, but to eradicate unorthodox stylistic features.

Is it a coincidence that extremely old churches still stand in France and Germany (some dating as far back as the 4th Century AD), yet very few examples of Church architecture have survived dating to the time of the Merovingian magus-kings (481-751 AD),⁶⁸⁵ and their *Adelskirche* (the Church of the nobility). Could it be that these later churches disappeared for a reason?

In Russia, the practice of fabricating churches from wood led to the disappearance of all early medieval examples, perhaps by fire. The oldest surviving wooden church there today, dates to the 14th Century AD. And yet, in Norway we still have Norse stave churches that have survived since the 12th Century AD, perfectly intact. Perhaps we are just lucky that fire had difficulty torching churches in Norway. Not so in Sweden. The Christian Church raised over the pagan temple at Uppsala was torn down in the 13th Century AD, only to be replaced by a bigger one. It may be that these buildings had to be rebuilt to accommodate growing numbers of parishioners, but alternatively they might have been superseded by less-paganized architecture, which Rome was much happier with, or, in other cases, buildings which cleaved to the old school. In England, Canterbury cathedral was built on the rubble of an earlier Saxon one, which met the unfortunate fate of accidentally burning down in 1067 (a year after the Norman invasion),⁶⁸⁶ or suffered from arson. The original Cologne cathedral, extant between the 4th-13th Century AD (which later housed the very relics of the Three Wise Kings retrieved from Milan and brought back to Germany by force of Prussian arms) was also incinerated. One gets the impression that onlookers stood by as it burned. The supposed reason for this was to construct a newer and more prestigious cathedral to shelter those same relics.⁶⁸⁷

How does a stone cathedral burn down anyway? Flames would have been hard pressed

to reach their high vaulted ceilings. They had stone floors and walls, and usually there were no wooden pews to speak of during the Middle Ages, to fuel a blaze. And what about the parishioners sure to be inside, or priests and monks performing round-the-clock prayers during the daily and nightly offices? Wouldn't they be keen to put out a fire in their church or Cathedral if they saw one?

Although a certain number of churches were destroyed in a whirlwind of Slavic and Viking raids, many churches appear to have been demolished long after these attacks had subsided. One logical explanation is that devastating blazes were often caused by lightning strikes on the steeple, where shingles ignited, burning away most of the roof supports. But if lightning was a major culprit, some cathedrals appear to have been luckier than most. For almost 1,000 years the cathedral at Cologne avoided death by fire, but succumbed to the flames (coincidentally) during a period of papal reform. Either it was impervious to lightning strikes, extremely fortunate, or the victim of a deliberate fire-bug. If we discount the possibility of lightning strikes, then we are left with the need to explain why monumental feats of masonry just happened to burn down. The conventional explanation is that Cologne Cathedral's destruction was occasioned to build a grander, more fitting repository for the relics of the Three Wise Kings. But in the case of Chartres it was levelled and rebuilt a total of five times; *only on the last attempt it was bedecked with zodiac columns, gargoyles and otters.*

Hardly any of this makes sense unless you admit that certain Church factions in France, Germany, Russia, Scandinavia and England were deliberately razing cathedrals and churches to the ground in order to rebuild on the same site, and rebuild their way. The undeniable fact is that they represent pre-existing heathen artistic styles from Scythia, Iran and Mesopotamia, entering Europe on grand and unprecedented scale. Knowing this enables one to make a number of inferences;

1. The churches in question were built by order of the nobility, who were already heavily steeped in the old ways, though under the guise of Christianity. Surviving historical sources admirably support this line.
2. The images were allowed by the apostolic church as a concession to pagan converts.
3. The affected apostolic buildings were merely renovated pagan temples.
4. These were Apostolic Churches built by pagan craftsmen, who couldn't resist dabbling in the old ornamentation, irrespective of what the local bishop or parish priest may say. I hazard a guess that artisans were not invested with unilateral decision-making powers of this kind.

Christianity's Greatest Controversy - Prelude to Genocide

5. Magian-Christians were building their own parishes, in the manner they were accustomed to.
6. Magian-Christians were taking over extant apostolic Church buildings and renovating them in a way they saw pleasing.

In all they seem to constitute *physical evidence* that the Apostolic Church, as we know it, was engulfed by non-Jewish influences. Some call it '*the period of Babylonian captivity*'.

The despized imagery persisted for some time. We find Renaissance murals showing Christ, Mary and Joseph seeking sanctuary from Herod in the Egyptian cult center of Heliopolis (literally 'the City of the Sun').⁶⁸⁸

While they are not as durable as European monumental masonry, the surrealist works of the late medieval artist Hieronymus Bosch appear to contain important Manichaeian religious symbolism. They supply ageless proof for the additional existence of European Manichees, or at the very least Europeans exposed to their teachings. This form of demi-Christianity, also of Persian origin, is additional to the Magian Christian traditions. Oh how complicated those days must have seemed.

In the *Carrying of the Cross*, Christ is seen carrying his cross all the way to Golgotha, while in the foreground heretics are being prepared for execution.⁶⁸⁹ Here the heretics are likened to Christ, for in both cases they are being prepared for death at the hands of earthly authorities.⁶⁸⁹

Of note is the frequent absence of Christ's halo when he is depicted in his earthly state. St's Mary, Peter and others are similarly devoid of this traditional emblem of sanctity. This intimates that Bosch only regarded them as holy in their spiritual or risen state, or that they were not holy at all.

Christ can be seen dressed in black, standing in front of the altar and his own crucifix.⁶⁹¹ In this state he is shown with a halo. As in many of his paintings, demons have a triumphal grip on the world,⁶⁹¹ and in this particular painting Christ is barely perceptible in the background, standing in relative obscurity.

In *The Marriage at Cana*, Christ is again shown garbed in black, only this time he presides over a feast of wine and animal flesh.⁶⁹⁰ These may be robes of mourning, and intended to signify Christ's displeasure about having to dispense wine to the wedding guests (these things being prohibited to Manichees).

In *Terrestrial Paradise of the Third Heaven*, a congregation of nudists is shown gathered, perhaps in some kind of religious assembly;⁶⁹² they are in company with a white-clad angel. But in front of them, what should we see but a figure in an elevated position, seemingly in charge of the gathering. Interestingly the not unhandsome figure holds aloft the cross, and is shown with black, perhaps even bat wings, though most of his body is obscured by trees.⁶⁹²

Is this a depiction of Satan, and if so, does Bosch mean it to signify that Satan is the real leader of Christian worship, that Satan is actually the anointed Christ, or alternatively that even Satan will offer homage to Christ one day? Whatever the case, any of these alternatives were blatantly heretical in nature, though somewhat similar to questionable Islamic recollections of Manichaean doctrines. Furthermore, if it is a rendition of Satan, it is the only one that I can make out in his paintings.

In a very Manichaean sort of way, Bosch's is a world assailed and corrupted by demons, from every direction. Animals are perverted, trees withered, and buildings ramshackle, if not in an utterly advanced stage of dereliction. He painted the world with subdued colors and hues, further sullied by lively and imaginative depictions of demons. We are left with the distinct impression that devils had overrun the landscape to such an extent that it was their world.

In *The Haywain*, God is shown casting the rebel demons down upon the earth when Adam and Eve ate of the forbidden fruit.⁶⁹⁰ As is not uncommon for the rendering of kings and Christ, God is shown holding the orb (sphere) of the world in his left hand, *but curiously it is a black sphere.*⁶⁹⁰ The morbid portrayal of the world as black represents a significant deviation from standard means of illustrating orbs, and might indicate that Bosch, in typically Manichaean fashion, saw the material world as black and morose in nature, when compared with the spiritual existence. In the eye which appears on the obverse of *St John of Patmos*, not only is Christ seen sprinting to calvary together with a large number of fleet-footed observers, led by a man blowing a horn, but he is shown crucified, and being laid out for the tomb. For a Manichee or Neo-manichee these are unlikely depictions since Manichaeism does not adhere to a belief in the reality of Christ's material body, and for that reason the crucifixion also.

In all, I agree with Lynda Harris. Bosch was prone to portraying heretical concepts in his paintings. Although his beliefs seem to reflect Manichaean tenets, there are other facets of his art work which show that it was not traditional Bogomilism, but a curious melange of various heretical themes.

Fruit seems to be a central theme in Bosch's *Garden of Earthly Delights*, in the form of raspberries, gooseberries, blackberries, blackcurrants, cherries, peaches; vegetables do not appear to be present.⁶⁸⁹ In this light-bathed etheric dreamscape, the animals appear in an uncorrupted state, unlike his other paintings. Angels carry items of fruit into the sky. The souls of the blessed are seen climbing out of the pieces of fruit, or still inside the fruit peering out. From a traditional Manichaean perspective, fruit carried immense stores of light particles, and became a receptacle for the souls of hearers who had left the world without the *endura* or *consolamentum*.⁶⁸⁹ Once these pieces of fruit were eaten by the Elect the person's soul was freed from the fruit to enter heaven. Some figures are shown eating the fruit, others

Christianity's Greatest Controversy - Prelude to Genocide

are shown gathering and carrying fruit, while yet others are shown crowned by berries or items of fruit.⁶⁸⁴ Is it possible that those with fruit headdress are intended to be the Elect? Equally compelling is that there are no children shown in the painting. You see, Manichees did not pass on their religion by having children and teaching them their faith; instead they chose to convert others. In this way they succeeded in gathering together all the souls of light ensnared by the stifling evil of the material world. These blessed ones are shown naked, unencumbered by the music, dice, games, wine, meat and lavish clothing so typical of Bosch's depictions of the demon-choked earth. The *Garden of Earthly Delights* is a rare glimpse of happiness, a paradise. Some would call it a Manichaeian paradise.

In Arne Jönsson's *Tractatus de summis pontificibus*, it records that in the mid-1300's the Roman Catholic Swedish visionary St Bridget (while on a pilgrimage to the Vatican at plague time, and where she would later live) lamented that even the holy city of Rome itself had fallen into a deplorable state, wherein the churches were diverted from congregational worship, only to see service as urinals, kennels and stables. Contrary to our misguided view of a high and mighty medieval Catholic Church (which controlled the hearts and minds of Europe with an iron rod and fire and brimstone sermons), the Vatican was literally fighting for its very survival against a large number of parishioners and clergy, in various parts of Europe, who were indulging in heretical forms of the faith, or no longer cared. But in time Rome succeeded in clawing its way above the quagmire of heterodoxy so rampant throughout the medieval countryside. Only via the agency of the Dominican and Franciscan friars, and in particular the Inquisition (which was truly the 'hammer of the heretics') did they come to achieve this. Inevitably Rome (and Orthodoxy) was left with a whole range of monumental Church architecture (which still survives) that still carried the scars of those heady days, when the magisterium was kissed by Chaldeanism and Magianized Aryan Christianity.

These many traumatic events (for both sides) soon came to a fiery end, due to a change in internal Church methodology concerning the treatment of apostates and heretics inside the clergy, and in the community at large. From that time on there was a clandestine war going on within the Roman Catholic Church, as the reformist popes attempted to regain control of an exceedingly desperate situation. If Rome was to succeed in this venture the first thing it had to do was win the monarchs over to its judaized version of the faith, rather than the Chaldean, Magian, or Magian-Christian philosophies they so openly adhered to.

The overt and covert implantation of Magians and Chaldeans into monastic communes, and those schooled in the ancient philosophies, with their astronomy, philosophy, the ancient sciences, bull-sacrifices and classical mythology, would not have been as difficult an achievement as one might think, especially in Western Europe, where clergy (and Magi) freely wandered the countryside seeking the patronage of Lords and Barons. These 'heretics'

were not adverse to climbing abbey walls either. In Rus' ⁶⁹⁰ and the West monasteries had to post formal sentry watches in an effort to detect any illicit movement of the so-called 'snakes' in and out of the communes. These were religious brothers rostered to prevent criminal activity on those 'holy precincts' (ie; the pilfering of stores), and committed to stopping the so-called 'serpent of apostasy' from entering their orders at nightfall to snatch away impressionable young novices 'with their deceptions'.

Soon Rome prohibited the formation of parishes as a result of special deals done between 'wandering priests' and secular lords, instead of solemnized and authorized by bishops. From this quarter was said to emanate decadence beyond knowing, wrongdoing and heresy as a matter of course. Those parishes formed in this manner *were utterly disowned by the papacy*.

And so it came to be that the clergy, and the monks especially, came under ever increasing internal scrutiny to discover the true extent of the heathen penetration of the Apostolic Church. To effect this, the pope countenanced the order of the Dominicans, the equivalent of the Roman Catholic Church's elite internal security forces. These mendicant friars, in company with troops, moved out into the countryside, where the real action was happening. At parishes and monasteries where they stopped over, staying for even up to a year, they scoured the cloisters aiming to get their hands on any heretic who should cross their path.

Though widespread, the perception that clerics always preferred a 'seek and destroy' approach for converting pagans and Magian-Christians is flawed. Many open minded priests trod the tightrope between the pagan and the Christian faith in order to 'save souls'. There were complex reasons for this. Professor Flint's assertion that the Church was only using miracles, intricate prayers and exotic relics to declare war on the resoundingly-popular magical arts is sound, particularly when viewed in light of the examples she provides. ⁶⁹³ But, in addition to this, it is possible to discern, through the haze of these obscure traditions, the existence of a certain number of clergy who had once been Chaldeans or Magi, and who had converted to Christianity and become priests. These ex-Magi, Christian sorcerers and practicing Magian-Christians believed that magic and astrology wasn't just a way to draw converts, but integral to the Christian faith. They knew well the way the pagans thought, and perhaps even in reformist times, took the initiative to step in with Christian substitutes for paganisms. In the end they only succeeded in creating Christianized observances barely separable from the old ways, a micron-thin wall partitioning the varied creeds. Often these attempts to provide Christian alternatives for the pagan ordinances were so borderline that they attracted howls of disapproval from fellow clergymen during the Middle Ages. For instance, growing forces within the clergy sought to utilise signs of the zodiac for Church purposes, and make them holy by giving them biblical explanations, or assigning an apostle

to each sign. These practices were prohibited by the papacy, especially where Jesus was depicted as the sun, positioned at the center of his zodiacal kingdom.⁶⁹⁴

If it happened that there was a widespread, yet unsanctioned, public perception during the Middle Ages, that the process of conversion to Christianity was merely the 'Time of Renovation' foretold in the Magian scriptures, then the degree to which paganism and Christianity remained fused together may have seemed perfectly acceptable. An aggregate amalgam of paganism and Christianity can be found on much of the monumental masonry dating to the Middle Ages. The Gosford Cross (which freely synthesises scenes from the Norse Ragnarok and Christian Armageddon) is but one of many examples. This marriage of ideas is, once again, interpreted as the dabblings and embellishments of ex-pagan craftsmen rather than the (intentional or unintentional) intermingling of the faith of the Magi, with Rome and Constantinople's version of Christianity. The pagan craftsman theories must be seen as wholly unsatisfying. For a start didn't the priests have any say over what was carved into their Church columns? It is difficult to believe that craftsmen had such free reign to style a Church in whatever manner they felt like. Moreover, the quasi-pagan imagery on many Church buildings of the time is so widespread that, for the most part, there was little or no perceptible distinction between both faiths. Clergy in paganized areas acquired the nature of trail-blazing frontiersmen, ready, willing and able to experiment with new ways to divert and convert the pagans away from the Magians and Chaldeans, the pagan priesthoods still milling about under the eaves of the Church, and by no means crushed. Their methods did not always receive Church endorsement, and more than once were regarded by the ecclesiastical authorities as mixing the holy name of Christ with practices which, according to some commentators, bordered on the spiritually profane.⁶⁹⁵ Official Church denunciations of these ventures into uncharted waters reached a cacophony in the early Middle Ages. Some Church leechbooks were probably written by white Magians or philosophers. So blatant was the nature of the remedies they recommended to the reader, that other interpretations seem less likely. The Church aimed to weed out these practitioners and eject them from the flock. On one hand you had blurry pagan-Christian treatments formulated either knowingly or unknowingly, or, on the other hand unabashed pagan rites.⁶⁹⁵

Medieval Catholic views on the Magi

The tussle between the pro and anti reformists was so widespread and intense that some Church writers felt compelled to write treatises and sermons about the Magi, adding their weight to what Rome put forward on the subject.

The Magi in the *New Testament Book of Matthew* were looked upon somewhat differently from the Magi of medieval Europe. In no way were they termed *Maleficii* (magicians who

used harm magic), but simply astrologers. This might lead one to believe that they were best likened to Zoroaster's white priesthood, and not the Zurvanite or black Magian variants which appear to have been the more prevalent in Europe. Nor does the royal nature of Matthew's Magi begin to be stressed until the 12th Century AD. These white Magi were seen as kind, helpful and basically good in nature, as the Magi were. The laudable and principled natures of these particular Magi was stressed by more than one Church writer.⁶⁹⁶

Anxieties in the community over the customary intermingling of Magian and Church rites were particularly obvious during the Church's Epiphany celebrations, on the feast day of the 'Three Kings', which remembers the joint adoration of Christ the child by both the Magi and secular Jewish shepherds. As with every mass, the officiating priest gave a homily (sermon) to the congregation on topics that were of concern to the Church in connection with doctrine, or to the relevance of scripture, and the way it should be applied in one's daily life. We are most fortunate that historical records have been preserved concerning feedback offered by parishioners in response to medieval homilies on the Epiphany. *Such inquiries in essence focused on whether or not it was truly necessary for the Magi to abandon astrology and magical practices.*⁶⁹⁷ At the dawn of the Middle Ages the Church was united in its response: the arts of the Magi were anachronistic and of no (further) use to the faith, and yet *before too long figures were already beginning to surface* who spoke contrary to this view, deeming magic and astrology to be of *immeasurable benefit* to the Christian faith.⁶⁹⁸

Medieval congregations were well disposed towards some priests and not towards others.⁶⁹⁸ Parishioners reviled the reception of communion from the hand of disliked priests, and one may wonder what the criteria for their perception of an unfitting clergyman was.⁶⁹⁸ Was it that they didn't tell enough old stories? or weren't dispensing charms and wards against evil, like they're 'supposed to'? Were they shunned for openly supporting the Church reforms of the papacy? Was it because their Christianity was a little too Jewish for their liking? The answers to these question would be just as linked with the era and place in which the priest spiritually raised his parishioners.

Bearing in mind the level of patronage offered to the priesthood by the nobility, might the high born have placed certain pressures on *their* clergy, to make them behave in a certain way. If so, what problems arose between a priest and his sponsor, when clergymen were being compelled to accept Rome's package of ecclesiastical reforms, reforms wholly or partly unpalatable to the benefactors who controlled their purse strings?

Several early and medieval Christian theological writers went to great lengths to contrast Matthew's Magi (typecast as men of exceptional piety, virtue and ethics, who received prophecies of a truly divine nature), with the *Maleficii* Magi (who were dualistic wizards, many of whom toyed with the dark side).⁶⁹⁹ Some Churchmen clearly understood the various delineations within the magus priesthods. It seems strange they knew that

Christianity's Greatest Controversy - Prelude to Genocide

traditional Magi (of Zoroaster's original priesthood) took no part in black wizardry, whereas the classical world's academia was widely divided on the subject. They saw Magi as practitioners of magical arts cognisant of, and bristling with, demonology. Clearly reputable Catholic clerics had a better overall understanding of the Magi than Greek or Roman writers on the subject. Far from being better educated in the old ways, some priests may have been covert Magi engaging in a surreptitious public relations exercise.

The white Magi barely attracted the same level of scornful revulsion that the wizards did. They were already widely mythologized in medieval lore, and deeply loved by the people. So much so that the resting place of the relics of the 'Three Wise Kings', in Frankish Cologne, was the premier destination for medieval Christian pilgrims in Western Europe. They were seen as astrologers, but not sorcerers, something amply stressed in the Persian Avesta.

Their 'infringement of the divine majesty' could not go unavenged forever. The reformists saw witchcraft, in its diverse forms, as a significant, sentient doctrinal embolism. In various regions at varied times it threatened to end the life of the Church, as we know it today. So the reformist authorities prepared to excise this offending wound to the body of the church. With mailed fist and sharpened sword in hand, the new guard stood ready to sever, once and for all, the gordian knot of unorthodoxy.

Chapter II - Desperate Measures

The 'final solution' to the Great Heresy

'Desiring with the most heartfelt anxiety, even as Our Apostleship requires, that the Catholic Faith should especially in this Our day increase and flourish everywhere, and that all heretical depravity should be driven far from the frontiers and bournes of the Faithful ... when all errors are uprooted by Our diligent avocation as by the hoe of a provident husbandman'.⁷⁰⁰

And so, in the 13th Century AD, began Rome's 'final solution' to the problem of the Magian Christian ecclesiastical infrastructure throughout Germany and France. This new way of thinking was firmly rooted in the writings of St Augustine and later St Thomas Aquinas ('Let them come home'). According to this policy, the heathens and heretics were to convert to the required form of the Catholic faith, or die. Clergy were to spare no amount of effort promoting the Gospel and accepted Catholic practices. They were to persist with their efforts at all costs, even if it required lengthy periods of time. But in the end, if subjects persistently rejected 'the redeeming message' the secular authorities were henceforth commanded to bring in the troops and begin their grotesque handiwork. It was seen as an act of love.

The sentencing procedure was as follows. Those gravely suspected of heresy were made to publicly recant their errors, the bishop stating;

'Wherefore, and not without reason, holding you gravely suspect of such heresy (naming it), we have caused you as one so suspected publicly to abjure all heresy in general, as the canonical

Christianity's Greatest Controversy - Prelude to Genocide

Fig 14.3



Fig 14. 4



Fig 14. 7



Fig 14. 8

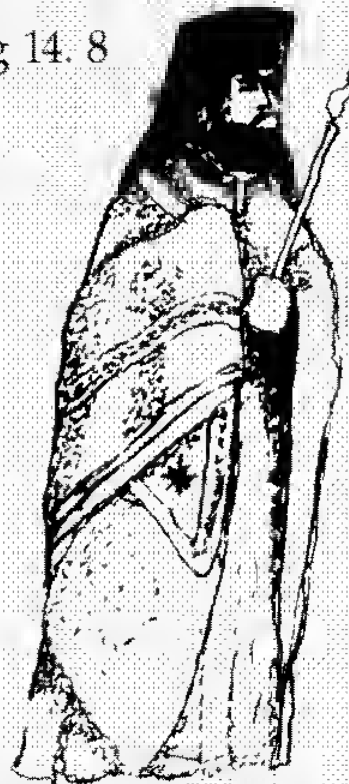


Fig 14. 5



Fig 14. 9

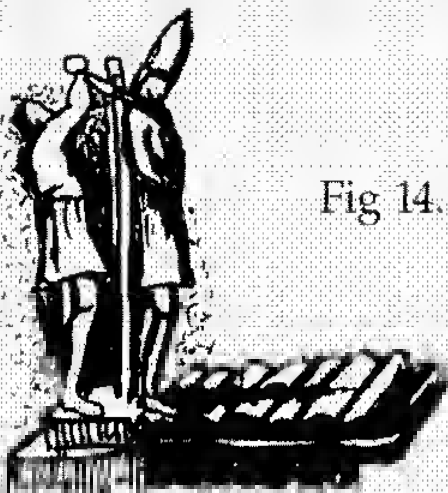


Fig 14. 6

Fig 14.7 Bust of Apollo-Mithras-Helios-Hermes

Fig 14. 8. An Orthodox Christian priest in ceremonial vestments, of a sort worn for countless centuries. It may be purely coincidental but they closely resemble the attire of Magians depicted in reliefs on the walls of the palace at Persepolis, Iran.

Fig 14.9 The mitre of Pope Boniface VIII, tried as a magician and heretic

Fig 14.10 Traditional episcopal mitre



Fig 14. 10

sanctions bid us'.⁷⁰¹

'And if with true heart and faith unfeigned you have returned to the unity of the Church, you shall be reckoned from henceforth among the penitent, and as from now are received back into the merciful bosom of the Holy Church'.⁷⁰²

And it was said to them,

'You shall put on over all the garments which you wear a grey-blue garment after the manner of a monk's scapulary, made without a hood either before or behind, and having upon it crosses of yellow cloth'.⁷⁰³

This penitential garb was to be worn at all times for a prescribed period.⁶¹⁶ Whereafter such a penitent was required to show himself outside the door of a church on certain holy Catholic feast days, in default of which the penitent might have the entire terms of their penance re-assessed, or even overturned.⁶¹⁶ These vistas of a long-forgotten Europe conjure the unsettling images of the *Juden* from beyond the grave, who, during the Nazi holocaust, shambled about, with yellow stars of David sewn on their clothing, hated by greater society for their bloodline and beliefs, and lamenting an uncertain future. Condemned prisoners, whether clerics or laypersons were *'set on a high place in the presence of the secular authorities'*.⁷⁰³

Where the heretic was an ordained minister, his fellow, though apostolic, brethren were called to gather around and witness his defrocking;

'the bishop shall don his pontifical robes, together with the other prelates of his diocese in their vestments and copes, and the prisoner shall be clothed and robed as if he were to minister his office; and the bishop shall degrade him from his orders ... so in degrading him he shall take off his chasuble and stole, and so with the other vestments'.⁷⁰⁴

This having been done a relapsed heretical priest was handed over to the secular arm for the commission of the death sentence. But that was not before publicly recounting the extreme lengths they went to to assess the truth of their judgement of the accused's guilt. From this moment priests stood constant vigil over the condemned heretic. News came from the court, *'let them inform him of the sentence to come and of his death, and strengthen him in the faith ... console him and pray with him'*. They should *'beware and be on their guard not to do or say anything which may enable the prisoner to anticipate his death'*.⁷⁰⁵ Accordingly the detainee waited an uncertain amount of time, fidgeting, praying in the manner accustomed to their faith, until at last soldiers came. Their hands tightly trussed, and the lead clasped firmly in the militiaman's hand, the condemned heretic or witch was led off. They walked down a street lined with hecklers and jeerers. Their mind is numb, their throat parched, their lips trembling, the pulse of their heart resounding in their ears. Through the sea of faces they sometimes see someone they know, the local baker, an uncle, the innkeeper, their neighbor,

Christianity's Greatest Controversy - Prelude to Genocide

their accusers. Some countenances cause them to smile inwardly for there they see a member of their group, one they refused to betray to the authorities. They know their beliefs will live on, their people. And so they mount the pyre and die, engulfed by crackling fire and smoke. European cities were often 'cleansed' of paganism and heresy in just this fashion (fig 14).

Throughout the length and breadth of Germany, the likes of Conrad of Marburg and his team of Dominican Inquisitors were up to their ears in surprise investigative raids and often arbitrary sentencing and capital punishment, summary frontier justice which severely shocked the pope once news of it eventually reached him. It was also commonplace to see the Dominicans sentence 'corrupted' priests and nuns, to burn on the pyres as witches and heretics, *a point seldom if ever mentioned nowadays when talking about the anti-witchcraft inquisitions*. This was and is evidence of a war for control of the Church of Rome during the Middle Ages, far more gruesome and historic than the later 'Great Reformation', with the reformist papacy directing everything at its fingertips against heathens and alternative Christians within the clergy, and the general community.

The severity of the methods employed to repress heathenism and the craft no doubt varied as circumstances dictated, and continued for many centuries. In August 1628, extreme measures were brought to bear on the city of Wurzburg, Germany. The Chancellor's correspondence reflects his shock, disbelief and dismay concerning the alleged extent of the witch infestation, which evidently took the form of Magian-Christianity or Mithraism.⁷⁰⁶

*'As to the affair of the witches, which Your Grace thinks brought to an end before this, it has started up afresh, and no words can do justice to it ... The richest, most attractive, most prominent, of the clergy are already executed'*⁷⁰⁶

In it the reeling official described the horrors enveloping Wurzburg as the 17th Century round-up fanned out around the city. He mentions what groups of citizens were yet to be executed or taken into custody as a result of information gathered during the operation, and in the weeks that followed.⁷⁰⁶ The Chancellor seemed taken aback by the suddenness of the event. Perhaps the troops had been specially brought in from further afield to accomplish the task. Thus one avoided alerting local suspects to the planned raids. As the fateful moment approached, men-at-arms probably mustered at staging areas about the city after nightfall and, at an appointed time, speedily entered targeted premises simultaneously, right across the city. Until then Wurzburg's inhabitants continued their daily routines blissfully unaware of the punishment about to befall them. What is clear is that well-placed clergy were some of the first rounded up by the secular arm. This suggests that the soldiers and militia knew exactly who they were looking for, and once detained the accused appear to

Fig 14.2

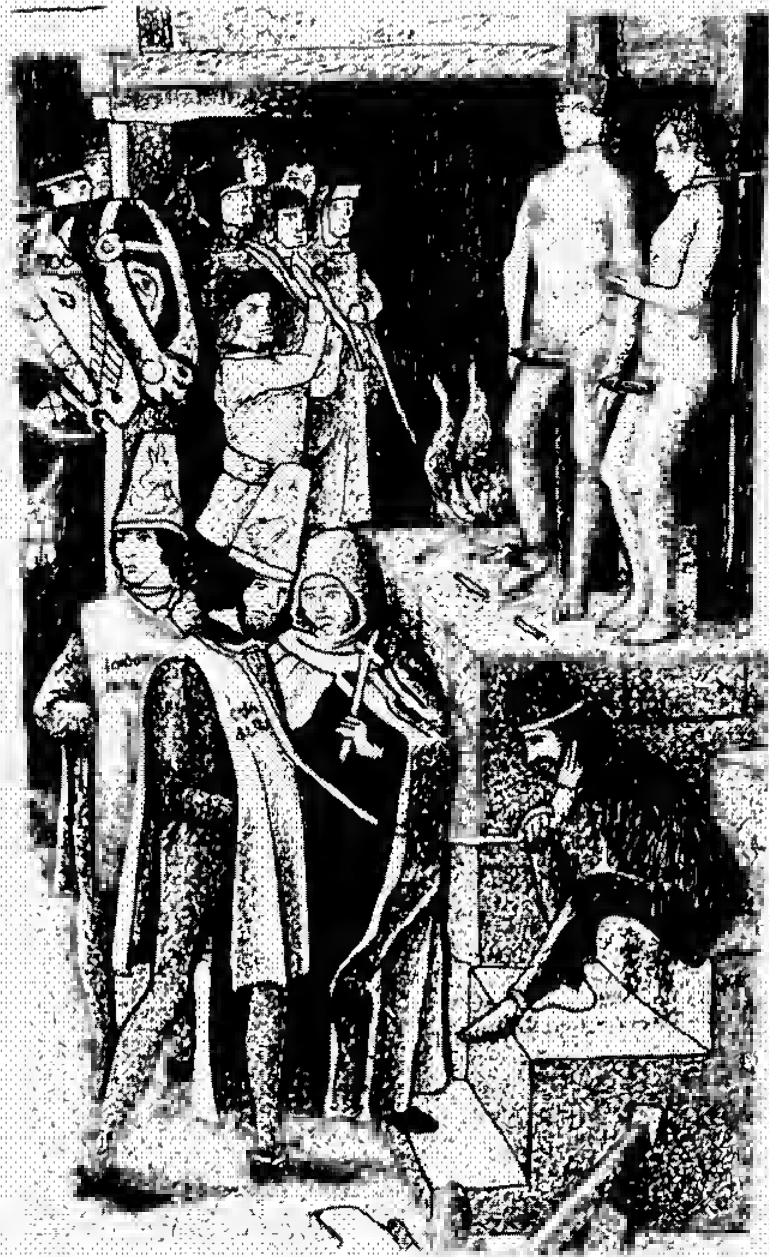


Fig 14.1



Fig 14.1 A heretic is shown wearing a mitre, and a chasuble decorated with demons and the face of the Antichrist. Some are shown with a fire surmounted by a red chevron, perhaps intended to symbolise a fire house. In this case the indicted witch-heretic may have been a ritual fire tender.

Fig 14.2. White mitred heretics being led from the 'Act of Faith' to their impending death. France, Late Middle Ages.

Christianity's Greatest Controversy - Prelude to Genocide

have been speedily sentenced. The mere fact that the Chancellor had to give the local bishop the bad news about his priests, means that they were probably summarily executed, before the bishop even had a chance to arrive at the scene. Still others remained at large, either taking flight, or shuddering in their homes, fully expecting a death blow to rain down on them any moment ... members of the judiciary and legal profession, 30% of the prince-bishop's seminarians, government officials, physicians, the high born, and individuals so highly placed that one would '*marvel*' or '*scarcely believe it*'.⁷⁰⁶ The Chancellor appeared especially traumatized after seeing many sons of the nobility incinerated. Their ages ranged from 9 through to 14.⁶¹⁹ The cases against some suspects may have been damning, for he states that certain officials '*must be executed*'.⁷⁰⁶ Their fate appeared already sealed. No reprieve, no need for a trial, no escape. As a post script to his letter the Chancellor mentions that an 8,000-strong outdoor gathering of Christian witches had recently been conducted, somewhere near Fraw-Regenberg. At one juncture in the proceedings the officiating devil (at least that is the term used in the text) had the name of the attendees recorded in a book. The Chancellor adds; '*We hope, too, that the book in which they are enrolled will yet be found, and there is no little search being made for it*'.⁷⁰⁶

You may ask why key elements of the legal system were culled by the inquisition with some relish, in this incident. That is because in former times the Magi were widely employed as magistrates throughout the ancient world. This continued to be the case for some time.

The white Magian-Christian 'heretics' no doubt held witch trials of their own, something which I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that the poisons of black witches were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins.⁷⁰⁷ For God had '*made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches*'.⁷⁰⁷ Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. This very psalm, derived from King David, begins '*God standeth in the congregation of the mighty; he judgeth among the gods*'. In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which goes on to read: '*I have said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes*'.⁷⁰⁸ Here God's earthly judges are not only living gods, but sons of his. For the power of God included judging all things under heaven. The same concepts are found in the Greek word *theos*, which meant both 'a God' and 'a magistrate'.

The Ordeal was a trial mechanism known especially to Aryans, Hindus and Magi, during which an accused was placed before the scrutiny of the divine being and justice gods rather than the judgements of a mere jury. Under Vedic and Magian law, defendants and

accusers could undergo bizarre ordeals to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that God would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, a sort of bishop who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the 'Ordeal of the Sacred Twig', the 'Ordeal of Heat',⁷⁰⁹ the 'Ordeal of Over-eating',⁷¹⁰ 'Ordeal by walking on a water-filled bladder containing instruments of wounding',⁷¹¹ and the 'Ordeal of Cold'.⁷¹² The barsom or heat ordeals were recorded in the *Nikadum nask*.⁷¹³ To this can also be added ordeals of poison and the outpouring of molten brass over the chest.

The Magian trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres.⁷¹⁴ By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron nine paces.⁷¹⁵ The hands were examined for scarring, which served as God's verdict.

Aryans held that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed.⁷¹⁶ This is reminiscent of the Norse duellers who made a living seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence.⁷¹⁷ And what should we find in Christian Europe, but the application of ordeals during witch trials! Similar fire ordeals survived the transition to Christianity, and continued to be used by medieval Christian authorities. However *Malleus Maleficarum*, the witch trial manual, cautions judges not to rely on the outcome of fire ordeals, saying that witches have some way of coming through unscathed.⁷¹⁸ In the West, during the Christian era, consecrated baptismal water was employed in trials,⁷¹⁹ where the water itself declared the drinker guilty or innocent. If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wayward elements of society can be found engrained into the Magian psyche.⁷²⁰ Dunking was another ordeal found in medieval

Christianity's Greatest Controversy - Prelude to Genocide

Europe, but ultimately the original Aryan 'Ordeal of Water' followed a different format. The accused entered a body of water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. The archer promptly dropped his bow, ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent.⁷²¹ Much the same rational applied during witch dunkings. If water, which is pure, rejected the witch due to her unholiness, then she was guilty.

Without onlookers to objectively record the turbulent happenings of de-paganization, major events passed with hardly a word preserved for posterity. The Islamicization of Central Asia and Persia affords a striking parallel. There we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records.⁷²² Still we are fortunate in the extreme that medieval Christian annalists did leave a trail of evidence for the future, albeit one that has been sieved and diluted, till it represented but a watery tincture of what was once known.

In other places sketchy details continued. It was in the year 1555 that a Father Nunez received important correspondence from St Ignatius of Loyola in Rome. Nunez's missionary outpost (situated in Ethiopia, a place famed for frankincense and other rare and pure aromatics) was said to harbor a colony of Christian heretics, devotees of Prester John the Priest-king. In this instructive letter Rome provided advice about how to persuade these heretics to the Catholic cause. Ceremonially speaking the Jesuits recommended replacing their '*baptisms and other ceremonies*' with a spectrum of festivals known in Catholic Europe. Ignatius expressed some regret about '*the exaggerated esteem they have for bodily mortifications (penitential floggings being the intended meaning here)*'.⁷²³

There were important reasons why a great many Manichees, Magian-Christians and white witches would rather burn than convert to Apostolic Christianity, Judaism or Islam. What led them to choose this path? What was the crux of their disagreement with Rome, one so irreconcilable that it was better die than concede to Rome's version of the faith? In attempting to answer this we happen across a gargantuan philosophical dispute that had dogged the Apostolic Church since its very inception. You see behind reformist Apostolic Christianity lay the God of Israel, who was very far removed from the Magian perception of the divine being. Their view of God more closely resembled the Father of the *New Testament*, a loving, generous creator who did everything in his power to nurture and protect the world. Such was the Father who so loved the world that he sent his only son to redeem it from death. No amount of preaching by Christian missionaries could make them think of their creator as one who hated them, or birds and trees. Not even the life or death choice of the *auto da fe* (the public denunciation of heretics, otherwise known as the 'Act of Faith') could guarantee a conversion.

Christianity's Greatest Controversy - Prelude to Genocide

To become a Jew, Muslim, Catholic or Orthodox Christian was therefore akin to becoming a devil-worshiper, according to the oriental thought process. For this very reason anti-Semitism was probably seen as virtuous by a broad cross-section of pagan and demi-pagan society throughout much of Europe and Russia. Only after the burnings, only after sermons repeated over generations, only after the church schooling would the anti-Semitism begin retracting ... ever so slowly.

As neo-Manichees, Chaldeans and Magian Christian heretics stood helplessly before the bishops, clerics and inquisitors presiding over the *auto da fe*, their life hanging in the balance, one cannot help feeling that it was a spine chilling experience for them. Their minds were disturbed by the implications of the choice. Would they buckle and become Christian, after the manner of the Jews ... and in so doing embrace demon-worship? Would they become sons and daughters of this fiend of the pit? Or would they die a martyr? Whatever the case, these views would disappear from society, one way or another ... the inquisitors would see to that.

Yet Rome's position on the Jews themselves stood perched on the edge of a precipice, tottering in the breeze. In areas where the old believers were strong in numbers, and persecuting Jews, the Church and certain Catholic kings hoped to protect the latter. Yet during the Spanish Inquisitions Jews and Muslims found themselves the focal point of the inquisitorial purges. It was a yawning chasm that threatened to swallow them up. In a Catholic state they were considered among the damned ... cut off from the sacraments ... cut off from the Most High. There was no room for them but to convert or die. The matter of the persecutions against Spanish Muslims was particularly fuelled by a desire to pay them back for the persecutions which Christians endured from the Moorish authorities. During the 16th Century especially, the scales were tipping a different way.

To effectively ensure the eradication of 'witches' from Christian society, it was necessary to uproot the nests of heresy and paganism still rampant throughout the east, and to destroy certain families lest they breed and so ensure the continuity of the bloodline. Military force was required. Though this amounted to just minor police actions and counter-insurgency operations in the West, the only manner in which they could successfully rid themselves of the magicians was to go straight for the source; Poland, Scandinavia, Finland, the Balkans, the Baltic zone and the Russian fringe.⁷⁴ This was a grave priority for Rome during this late stage, and in the East, Byzantium's regional assets had been literally overrun during their confrontation with the Great Heresy, leaving their forces stretched to the limit, particularly after their 11th century debacle at Manzikert, where much of the Byzantine army was wiped out by the Turks.

Despite this shortcoming, Emperor Alexius Comnenus sought to rule over an Eastern Roman Empire free of heretics, by formulating a military stratagem that succeeded in

Christianity's Greatest Controversy - Prelude to Genocide

severely eroding the free-ranging heresy of the Balkans.⁷²⁵ By this time though, Anatolia had been consumed by Islam, and over that way the pockets of heretics no doubt happily slotted in amongst the many dualists now largely tolerated by the Muslims. Having firmly entrenched themselves as the primary faith of the region, Muslims entered a period of extreme religious tolerance, which allowed for the presence Magians and other dualists, as long as they were loyal to the Islamic authorities.⁷²⁶

In the West, the Germans (many of which sided with the pope by that time), and some Crusaders (who had been withdrawn from service in the Holy lands), formed the battle-hardened nucleus of a strike force projected into these 'trouble areas' from the 12th Century onwards. In truth the zealous northern Crusade that was unleashed on the last of the animists, witches and wizards was only partly to do with conversion, but was equally concerned with the political objectives of the papacy and the acquisition of land in the East by the German nobility. Even so they dearly hoped to penetrate right across the north of Russia, and reach Bolgar in the Urals (a former Magian center). This arrangement between the pope and now-loyal members of the German aristocracy permitted a formal occupation of the Baltic by the Teutonic Knights, to act as a buffer zone against further incursions by Slavic Magi, and/or allow Catholic priests to operate in the Baltic without fearing for their lives.

During the 11-1200's the Balts prepared for the onslaught of the German crusaders by erecting defensive constructions in many places, and generally arming Baltic society.⁷²⁷ In this way they hoped to maintain their freedom, both political and religious. The majority of the work done on the fortifications coincided with the demise of pagan Slavic unity under Christianization, but began initially with the rise of the eastern princes between the years 800-1000 AD. *By and large Western Slav fortifications were built in the middle of lakes which were joined to the mainland by causeways.*⁷²⁸ Originally, medieval Western Slav housing was laid down in a fairly chaotic manner, devoid of any uniformity. But as they began work on the forts they saw a need to make use of all available space, with the result that their housing was built in a more organized fashion. Archaeologists have thus far discovered several thousand Wendish hill forts dating to this period of the northern crusades, and less than 1000 in Bohemia and its environs.⁷²⁹ Due to the relatively high level of preservation of medieval artifacts, the magnitude of the destruction inflicted on the last of these Eastern pagan enclaves is repeatedly discernible within the archeological record.⁷³⁰ Many settlements and fortifications were obliterated with their inhabitants once taken by the German invaders and their Saxon side-kicks.

The initial penetration of the Baltic zone was led by troops representing the trading interests of powerful Nordo-Germanic mercantile groups.⁷³¹ But before long the opportunity to convert the pagans to Catholicism (before the Orthodox priests did) became the motive

for sending in the Germanic military orders.

Danish expeditionary forces under King Waldemar departed from their coastal raids on the Balts (which so characterized the late 12th Century AD), and probed deep into Latvia during the 1200's.⁷³² There he found support from the local Archbishop who, sensing an encroaching Russian Orthodox presence in the area, gave them the authority to grab whatever nearby territory still lay in the hands of pagans.⁷³² This land-grabbing spree by the Danes started a mad free for all, as the Germans, and Germanic settlers in the area took matters into their own hands, and started annexing as much pagan land as possible.⁷³² This 'we've got to get there first' attitude accounts for the rapidity with which Baltic lands were snapped up by the western marauders.

German clergymen accompanied the forces eastward, and were employed in the process of conversion. Yet this was only one, albeit small, face of the Baltic Crusades. As the German warriors devastated resistance within the Baltic zone, in readiness for their new overlords, the local bishop, and papal emissaries (sent to the area to report back to the pope concerning political developments in the area) ended up as little more than back-seat passengers.⁷³³ As the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless aristocrats forged ahead unchecked, with clear designs on establishing their own petty kingdoms.⁷³³

With well honed swords the devout warriors of Western Christendom rode off into the East to convert the Slav pagans to the faith of Christ, 'through the teachings of the Holy Fathers', or wipe them from the face of the earth for all eternity. Knighted gentry from all over Europe gathered in Germany, mounted up in raiding parties and, together with their retainers, rode into the 'monstrous' Baltic and Slavonic nations to go 'Slav-hunting'. No doubt some frivolously regarded these expeditions as a kind of warriors' jaunt, a boys weekend with a little bit of spectator sport thrown into the bargain.

Under Eric IX (c. 1150 AD), the newly-converted Swedes, the sons of the very Vikings who not too many centuries earlier had been laying waste to monasteries, were out there with Christendom's finest, fighting hard for the Cross in the Church's war against the Mohammedans, pagan Finns and heretics. This campaign again saw Scandinavian youth prepare for war like their forefathers, travelling considerable distances in search of adventure and a worthy foe, whose demise helped build many a man's reputation for gallantry. They were in there boots and all; from the deserts of the Middle East where their martial blood raged against the Crescent, to the frosty northern reaches of Scandinavia where they hunted down and slew the Lappish sorcerers in their camps, and into the Upper Baltic and the Russian fringe where they sought to crush the last of the heathen (and gain a bit of Finnish real estate). At home, much later in the Middle Ages, they stoked the fires with witches most numerous.

Christianity's Greatest Controversy - Prelude to Genocide

In the East, the German crusading campaigns proved to be counter-productive to cordial Slav-West relations, for the Slavs themselves were struggling to implement their own Christianization missions, under difficult circumstances and against overwhelming odds. These 'anti-pagan' border incursions proved to be an unwelcome and added stress to local Russian authorities. Russian, and to a lesser extent Greek Christians did not have time to go crusading in the Middle East; their crusade lay all around them every day of their lives. Ultimately though, the pagans did not go down without a fight, especially the Prussians; it was a protracted and very bloody affair for the Germans. The Anti-Prussian military campaigns succeeded in giving the Catholic Church a permanent presence in the Baltic. Church dioceses were founded in in the Baltic zone in 1230 AD, at Reval, Fischhausen (1243), Dorpat (1224), Uxkul (1184), Riga (1201), Heilsberg (1243), and Culm (1243).⁷³⁴

The task of totally eradicating the Magi from the Baltic proved an impossible dream though; too many Balts were willing to stick their necks out to save them.⁷³⁵ In Adam of Bremen's day (the 11th Century AD), before the Northern Crusades, countless pagan priests lived in Latvia and similar Baltic locations; houses were teeming with them. But by the time these areas had been under sustained Teutonic occupation their numbers must have dwindled significantly as they were captured by the authorities, or escaped further abroad, perhaps to live with relatives in foreign royal courts, or discrete rural locations. Yet they still continued to exist with relative impunity in major Baltic cities (despite the risk of apprehension), in safe houses which the faithful provided for them. So, Baltic cities were a real go to for the fugitive Magi. Though under siege, the pagan priests could emerge from hiding to launch hit and run attacks on the invaders. Using their sacred authority they whipped up a spirit of defiance against the Germans, rousing contingents of Semogallians for battle at short notice.⁷³⁵ With so many Germans in the area they had to keep constantly moving to avoid detection, unable to build permanent shelters of their own. Those that tried their luck living out in the forests found the going much tougher, and many probably starved or even froze to death during winter, that is unless their followers kept them supplied with sustenance and shelter. In one surviving case a pagan priest was grabbed by a military patrol of Teutonic knights in a very famished and sorry condition, having lived on nuts and poor nourishment too long.⁷³⁵

Meanwhile, the Balkan Crusades (c. 1227 AD), centered on the occupation of Bosnia and the much hoped for invasion of Bulgaria to be spearheaded by King Bela IV, his Hungarian army, and the Croats (under the watchful guidance of the Dominican Friars).⁷³⁶ However the whole operation came into less than unexpected hitches. So soon after the senseless sacking of Orthodox Constantinople by the 4th Crusade, Bulgaria, the heartland of the heretics, was in no mood to have its sovereign borders violated by Roman vassals. Heretics or no heretics, this was Bulgaria, it was their land, their Church, and their heretics, a Bulgarian problem

which they and they alone had the right to solve without foreign interference. Bulgarian brinkmanship thus averted the invasion, but it still took centuries before they succeeded in weeding out the heretical dualist sorcerers.

Unfortunately for the Holy See of Rome, these Bulgarian offensives against the heretics had one very unhappy side-effect; large numbers of displaced heretics and their families began crossing into Italy, Austria and Germany. And so the self-perpetuating story went on and on.

Potential reasons for similarities between Christianity and Magianism

Because the Church and *New Testament* outwardly seemed to have much in common with the scripted Zoroastrian faith, it particularly lent itself to the absorption of Magian Christians, or pagans who still retained diverse beliefs, magic and customs from the old faith of Zoroaster.

Despite this finding, the many points of similarity between Christianity and Magianism (examples raised throughout this book) gave rise to a genuine and cherished belief among the Magian-Christians that Christ was *their* Messiah, not the Jewish Messiah (points probably raised by the excommunicated heretic Marcion in his 2nd Century accusations that the Church had botched the entire message of Christ). To counter this, the Church deemed it heretical to conduct Church services without readings from the Jewish *Old Testament* (which also contains passages pointing to Jesus as the Messiah), as the heretics were wont to do. Furthermore, Rome had to lean heavily on the *Old Testament* when trying to reinforce the traditional beliefs of the Church. For example, in the British Isles we see far-flung bishops writing to Rome about local customs, asking whether menstrual women could enter Church, whether demi-incestuous or step-marriages were permissible, and what should be done about the idols and customs of cattle sacrifice so common there. Catholic responses to these questions normally referred to *Old Testament* passages, and not the *New Testament*, as one should expect.⁷³⁷ As in Western Europe, the Eastern clergy (such as Patriarch Photius) also tended to quote from the *Old Testament* as much as they possibly could.⁷³⁸ I suspect the rationale for this was to stress the Jewish component of the apostolic faith.

All the above examples lead to a number of possible reasons for the similarities, points that Zigabenus (a medieval Byzantine heresiographer) and the inquisitors no doubt agonized over once they had begun encountering the heretics eye to eye, and upon hearing what they had to say, the utterings of believers who had been cut off from the Apostolic Christians for a good 1,200 years. Whether the Apostles and the early Church knew of these many correlations and turned them to good effect is scantily recorded, but one thing is

Christianity's Greatest Controversy - Prelude to Genocide

certain. By the Middle Ages these alternative Magian views and perceptions of the Gospel story were regarded by the Church as the product of demonic inspiration. And it was more than well enough commented upon by the inquisitors that the heretics had a deep, 'diabolical' understanding of the Gospel, an altogether uncatholic understanding *which they could not proceed to challenge*. This understanding contained teachings which had not been perpetuated or recorded by the churches of Greece and Rome, but probably formed among the infant communities of Persia in the first centuries after Christ. Apparently the *heretics perceived a vast weight of additional meanings in the New Testament, invisible to non-Magian readers, and which lacked any form of Church approbation, at least in later times.*⁷³⁹ Maybe Gospel passages like (NT) Luke 17:37, where Jesus says of the end times, '*where dead bodies lie, vultures gather*', or '*Let the dead bury their dead*' (possibly oblique references to Magian excarnation rites, and the impropriety of burials in the soil). St Augustine makes reference to the prophet Daniel's testimony about the anticipated resurrection. '*Many of those who are sleeping in the heaped-up earth will rise up, some to eternal life, some to shame and eternal disgrace. Then those who understand will shine like the brightness of the vault of heaven, and many of the just will shine like the stars for all eternity*'.^{739a}

Could it be that burial mound kurgans are the intended meaning of the '*heaped-up earth*' mentioned in scripture? In *Dina-i mamog-i Khirad* XXVII: 27-31 we learn that many of the Magian faithful preferred to be buried in a constructed 'mausoleum', an 'enclosure of Yima', which took the form of a barrow or mound. Inside this subterranean domicile *their body slept peacefully*, but after some 600 years, 6 months and 16 days they would awaken from their slumber, to live once more. Only when they did they would be free of all corruption, remaining inside the vault for a time, until finally emerging following the period of apocalypse portended by the pagan seers. To this end, a person's remains were interred in a mound, often within a boxed enclosure with grave goods suitable for their post-resurrection existence.

A belief that heroes still slept inside the hills and mountains can be found in numerous places across Europe, well into Christian times. As with the Iranians, it was almost universally believed that these figures were destined to arise during a time of great woe in the world, or to once again defend their race from tyranny and oppression. Ragnarok, or the 'Armageddon' of the Magi (see the *True History of Wizards and Witches*), was such a time, the onslaught of the evil legions.

In the Iranian world, the building of subterranean grave-homes was related to a firm belief that the dead came back to life underground. The ideology is laterally related to a topic found in *Vendidad*, *Fargard* II: 1-43 and *Dadistan i Dinik* XXXII-XXXVIII. They talk of the Var, an underground complex built by the ancients, that was the salvation of their people during a past apocalyptic event, an event destined to revisit the world one day. The priests of the

Iranians, the Magi, envisaged the future apocalyptic doomsday would incorporate the death of the heavens, and the onset of a Terrible Winter, a precursor to a great deluge that would swamp the earth, and wipe out all trace of civilization and mankind. The oldest sources mention it as being an endless rain, but this changed later to include a devastating fire-storm from the heavens. At that time there was to be a great battle, in which the holy gods and saints engaged their dark-half in mortal combat, and the serpents of iniquity slain. Endless myriads of demons would relentlessly assault the walls of the highest heaven, warriors of light and darkness struggled in life or death combat. Such was the war of Verethraghna, sweet the blow of victory against the most omnipotent of all demons, Ahriman, and his children. On that spiritual D-day, the bow was to be a highly favoured weapon, together with the spear. In this life, men-at-arms were to build up a store of ammunition ready for this last apocalyptic war in the after-life, and males strove to become expert bowmen, learning archery from their earliest childhood. During the battle, the earth and the mountains (ie; where the demons crashed into the earth) would melt, leaving a new and flattened world. For the task of re-organising and re-populating the earth, the Magi and their people needed equipment and supplies used in daily life, especially goods belonging to their respective feudal social classes. Weapons were layed to rest with warriors, tools with tradesmen, farmer serfs with agricultural implements, plus food, a wife and her jewellery, servants, horses, dogs and maybe a boat or two, depending on one's status.

In Scandinavia and Old Russia, barrow burials died out with the coming of Christianity, so it is fairly certain that mound erecting had a religious genesis incompatible with the teachings of the judaizing reformist Church. Mounds only continued to be built during this period in rural areas, so the survival of mound building there can be attributed to the fact that the countryside saw very little missionary activity until the 13th Century onwards.⁷⁴⁰

All things being equal, inquisitors were told not to engage in dialogue with heretics, and it became mandatory that priests investigating heresy *had to be licensed*,⁷⁴¹ and accompanied by no less than two tried and true lay members of the Christian community. Perhaps these were only to act as witnesses for any statements made by the prisoner, but they may also have served to 'shield' the priests from enticing heretical commentaries, or to prevent collusion between prisoners and priests who had been won over to their line of thinking, and fallen in behind the heretics.

Whilst the Holy Mass is fundamentally different from Aryan and Zoroastrian pagan liturgies on very many ritual and conceptual points, there also happen to be some awesome scriptural and ritual parallels, some would even call them direct borrowings; especially with regard to certain *New Testament* passages, the equipment used to perform the mass, vestments, whippings, confession, the seven deadly sins, saints, candle burning during prayer, holy water etc. A number of Magian rites are so closely related to the ritualism of the

Christianity's Greatest Controversy - Prelude to Genocide

Church that they are difficult to write off as a mere coincidence.

All we have left from that remote era is a wide spectrum of festive and sacramental observances, the Bible, Eusebius' extensive *History of the Church*, and a few other loose documents such as the *Didache*, the Strasburg papyrus, Hippolytus of Rome, Justin the Martyr, to name but a few. Not everything survived the primitive years, especially so in the Jewish world, where all mention of Christ was eventually expunged from their writings by the rabbinical, anti-christian alumnae. Even in the early 300's AD, the illustrious Church historian Eusebius flatly exclaimed that neither he nor any other bishop of his time was entrusted with the real meaning of the *Book of Revelation*. He presumed that the meaning would only be cloaked for a time, instead belonging to a future unknown generation. He did, nonetheless declare it apostolic, as did the Church Fathers.

This overwhelming paucity of surviving information from the Church's earliest years may conceal its greatest and most controversial secret. Namely that *Apostolic Christianity was essentially a new religion*, yet at the same time a Jewish-pagan synthesis, a merging of two flocks under one faith, and one shepherd. The Epiphany is merely emblematic of this fusion. Many will cringe at the very thought, though nowadays I feel it is the only comprehensive explanation for such an enormous range of historical, linguistic and archeological controversy. If there ever was a formal link between early Christianity and Zoroastrianism (even just a partial borrowing of customs), the universal Church certainly would not be tripping over itself to admit it, at least not during the Middle Ages anyway. After all, Plutarch's portrayal of Zoroaster altered the perceptions of whole generations, type-casting him as some kind of a super-thaumaturge or arch-wizard, which simply wasn't true. This meant that any formal comparison or association between the two faiths would leave a bad taste in everyone's mouth. Not only that, but specific references to this prophet could have alienated converts who entered Christianity via other doorways, namely Judaism.

A study of some of the earliest liturgies reveals a creeping in of 'heretical' ritual practices during some Masses, especially in the oriental parishes of Asia-Minor, *all of which* appear, at certain points in the service, to confuse or wrongly compare the Mass with the original *Yasna* liturgy (which of course are two different things). The Nestorian practice of addressing part of the Mass to Christ specifically (Christ being for all intents and purposes part of the indivisible trinity), is mirrored in the *Yasna's* liturgical dedications to the *Sayoshant*, the 'Lord of the Resurrection', via the *Srosh Yast*. As in Western Europe we also hear of sacramental chalices brimming with milk and honey. Other explanations for these ritual similarities are few. Maybe some 1st to 4th Century writers, and oriental priests had become confused by elements of the mass, causing it to become corrupted in fringe regions. Perhaps other clergymen had taken it upon themselves to *ad lib* during the service to please the locals. But this was forbidden; Mass had to be performed exactly, in a ritually precise manner, to effect

Christianity's Greatest Controversy - Prelude to Genocide

the transubstantiation of the bread and wine into the actual body and blood of Jesus Christ. Priestly training for the performance of Christian eucharistic ritual, a form of ancient mystery, was very precise. In any case, anecdotes bear the indelible stamp of 'heresy'.

In early Christian communities the presumed aim of the following excerpt from (NT) St Paul in 2 Corinthians 11:3-4, 13-15 was to help believers distinguish between what form of priest and faith was authentic, acceptable and correct, and which were not.

'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works'.⁷⁴²

Evidently the rival priesthoods outwardly resembled the apostolic Christian clergy in certain respects.

1. The heretics were also believers in Jesus, but espoused a different Gospel (the story of Christ's life)
2. The heretics had their own apostles.
3. The heretics dressed in attire so similar to the 'apostles' of Christ that they could be mistaken for them. This of course indicates that the 'apostles' of Christ dressed in a special manner. In the writings of Eusebius we learn that Christian bishops were robed and wore the mitre, a tall pointed bonnet in some ways reminiscent of those worn by the higher ranking Magi, also similar to those worn by medieval Rabbis.

St Paul seems to identify them as Jewish Christians, the Nazarenes.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool, ie; in jest). 'I am more; in labors more abundant, in stripes (of the whip) above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save One. Thrice was I beaten with rods, once was I stoned'.⁷⁴²

But they weren't the only false-teachers. Sorcerers, perhaps the second wave of 'antichristians', are certainly consigned to hell in Greek versions of the *New Testament*. But which ones? Some? All? It becomes important to look at the exact words used. As you may have read in the *True History of Wizards and Witches* the world of the magicians and wizards was exceedingly complex in terms of politics, philosophy and ritualism. Terminologies applicable to such figures are all-important, yet treated in a very cavalier fashion by modern translators. The oldest versions of the *New Testament* are all written in Ancient Greek, the

Christianity's Greatest Controversy - Prelude to Genocide

evangelists' weapon of choice. Modern bible translations roundly condemn witches, sorcerers and magicians. As you are about to see, ill-informed translation practices put a very different spin on the words found in the original texts, probably deliberately contrived to make the *New Testament* faithfully emulate a pentateuchal exegesis.

For example *Goes* (from the word *goao*), meant 'a wizard', 'an impostor' or 'a seducer'.⁷⁴³ From this also comes the term *Goetia*, a form of sorcery employing ritual inversion to procure the allegiance of devils.⁷⁵⁷ This style of black sorcery was otherwise known as the condemned system of demonolatry, achieved through perversion, filthiness and love of demons. The *Goetic* art differed from ancient Chaldean demon-summoning in that it utilized sordid anti-ritualism to achieve its ends rather than high moral purity (of a sort allegedly known to King David), as in the latter case. To a certain extent the art of *Goetia* is akin to *Yatukih*, an art of black wizardry (as found among the heathen Chaldees) which the white Magi wanted stricken from the face of the earth. Its practitioners were, in their eyes, children born to the great demon himself, not created, but much rather miscreated as incarnate devils. It should be noted that western inquisitorial bodies in the medieval period encountered both *Goetia* and Chaldean interplay with demons on an ever-increasing basis, in addition to white magic. Collectively *Goes* represents a blunt attack only on black witchcraft, warlocks and maelific witches.

Manteuomai ('to divine', 'to utter spells', with the insinuation that raving is an integral part of this art) is also found in the *New Testament*. This term is related to *mao*, or *mainomai*, meaning 'to rave like a madman'.⁷⁴³ Evidently this form of divination took place during a disorderly, raving hyper-trance, perhaps to the recital of mantras. I will shortly discuss the inveighed rituals that promoted this particular style of prophesying.

To do so we must first examine the word *pharmakon*⁷⁴³ ('a physician who dispenses remedies', or alternatively 'a poisoner'), which, somewhat incredulously, is nowadays translated in the bible as 'sorcerer' or 'magician'. *Pharmakeia* ('medication') in turn becomes 'witchcraft' or 'sorcery' whereas it should better relate to plants and medicines dispensed by a druggist, whether a chemist or poisoner. Having said that various white witches, sorcerers and magicians were esteemed apothecars who healed a great many throughout antiquity with their ingenious natural cures, yet it is improper to apply *pharmakon* to the latter on a general basis. Are we then to believe that physicians and holistic herbalists are condemned to hell, or is the Bible attempting to decry certain practices known some two thousand years ago, but unknown today?

I believe the Bible is alluding to several drugs used by certain factions of Magi, in ritual libations; namely *ephedra* (from whence comes 'speed'), *hemp* (marijuana) and *bisina* (aconite). The mystical *bisina* rite effectively induced a form of near death experience, with the drug poisoning the mortal body so grievously that one's soul was catapulted into the

ether, to see heaven or indeed the darkest nether regions. Depending on the dosage received a practitioner might have raved incoherently, and suffered convulsions and even premature death.

As a point of origin for this drug-induced necromancy we need look no further than Eurasia. Professor O'Flaherty examined the use of the drug in the Hindu world. She equated the use of *visa*⁷⁴⁴ (*bisina*) with the drink Brahmin ascetics gulped from the poisoned cup of Rudra. It drove Brahmins into a delusional state, allowing their soul to drift up into the etheric winds, on a wind-horse, to walk amongst the Gods. But, the treacherous God Rudra, the poisoner, was both good and bad - he could take the voyager's life en-route to the heavens. So on the strength of this it would appear that *bisina* could potentially cause the drinker to prophesy and chatter incessantly, in a state of ecstasy, blurting out conversation from the hereafter.

Magian scripture speaks of certain devil worshipers in their part of the world, the '*raving ones with dishevelled hair*', the servants of '*the Serpent*', the fury-drinking *Ashemaogha* (as mentioned in the *Avesta* and *Pahlavi* texts).

In the 4th Century AD Bishop Eusebius⁷⁴⁵ recorded a fresh harvest of 'false-prophets' in Pontus Turkey, Christian heretics who '*raved and chattered*' uncontrollably in a state of disturbing ecstasy.

Bisina was known to Arabs too, further testifying to its Eastern origin. Al-Masudi records one instance of *bish* poisoning. In the cited case it was administered in wine. By his account *bish* is to be taxonomically identified with monkshood (aconite) and normally grew on the Indian sub-continent, as well as in Tibet or in Turkish areas.⁷⁴⁶

Evidently it was being cultivated and used in pagan Russia too, just as it had been in India and Iran. According to Lozko, the heathen Russes drank a magical libation called *bisina*, made from *bis*,⁷⁴⁷ a highly toxic plant extract easily able to kill the drinker. As it happens *bis* is mentioned in the Vedic and Avestan scriptures of the Hindu Brahmins and Iranian Magi, and there it is equated with the plant *Napellus moysis* - the very poisonous plant aconite. Magi held that *bis* was '*the height of hemp*' in potency, well used to converse with spirits, or as a necromantic substance that facilitated the summoning of demons and angels. It was as if a door to the other side were suddenly wrenched opened, leaving the practitioner open to commerce with good and evil spiritual beings.

The *Primary Chronicle* mentions a pagan Russian magician calling demons while lying on the ground.⁷⁴⁸ We do not know what empowered him to do so. Perhaps it was a gift imparted to him at birth through his bloodline, or a facet of shamanism, but it might also have been prompted by *bisina*. In Old Russian, *bes* meant 'a demon', and *besedovat* meant 'to talk or chat with something'. Perhaps *bisina* allowed the pagan Russes to talk with demons. For all we know *bisina* users may also have utilized additional equipment in their arts mirrors, crystals

or cauldrons of oil or water, in conjunction with the *bisina* infusion.⁷⁴⁹ This inference is all the more reasonable considering that pagan Russians possessed books on mirror and crystal divination, though we are none the wiser as to the contents of these texts.

These rituals seem to have percolated into Europe from the Asian fringe. So not surprisingly aconite is commonly associated with medieval witches, and appears repeatedly in a number of European witch trials.⁷⁵⁰ Prosecution documentation indicates that monkshood was not typically drunk during their sabbaths, but absorbed into a witch's bloodstream through the skin in a controlled manner, after the application of an unguent laced with aconite. After this the witches mystically flew to the other world.

Similar methods were supposedly used by Nostradamus during the Renaissance. He reportedly used an unidentified substance to help him reach heightened states of alternative consciousness, as he peered into a bowl or cauldron of water. The substance he relied on was dangerous, perhaps the highly toxic *bisina*.

We are most fortunate that an original *bisina* ceremony (as performed by witches and magicians) was preserved in the Magian *Book of Arda Viraf*, at a time when their religion was at the point of collapse under Islamic domination. It provides glimpses of the *bis* ceremony, the abject fear associated with the laced tincture, and the spiritual ecstasy and flight accompanying the rite. What you are about to read is an amazing tale about a gathering of wizards at a fire shrine in the highlands of Islamic Iran. Similar clandestine assemblies took place under the nose of Church authorities in medieval and renaissance Europe. There they were vigorously suppressed by witch-hunting authorities especially where witches were discovered flying by the power of aconite-based ointments.

*'there were other Magi and Dasturs of the religion, and some of their number (clearly not all) were loyal and apprehensive (probably signifying that the bisina ceremony was officially frowned upon by the Zoroastrian priesthood, and here conducted only under the gravest of circumstances).*⁷⁵¹

The Dastur high priest commanded *'it is necessary for us to seek a means, so that one of us may go, and bring intelligence from the spirits'* as to whether the Magi's elaborate rituals, prayers and customs *'attain unto God, or unto the demons, and come to the relief of our souls, or not.'*⁷⁵¹ In other words to obtain spiritual proofs as to whether the Magian faith was, at that time, good or evil.

Magian believers were summoned from outlying regions to muster at the glorious Frobag fire temple, thought to have been situated in Fars Persia, or Afghanistan. Seven men were selected from among the congregation, seven men good, blameless, respected and true. From this group they singled out one man, a very reluctant Arda Viraf from the Iranian city of Nishapur.

Christianity's Greatest Controversy - Prelude to Genocide

*'Viraf, as he heard that decision, stood upon his feet, joined his hands on his breast, and spoke thus: 'If it please you, then give me not the undesired narcotic till you cast lots for the Mazdayasnians and me'.⁷⁵² The very thought of taking the brew and participating in the spiritual journey left him petrified. He felt comfortable participating in the rite only if they 'drew straws', so to speak, thereby mitigating whatever sin might originally have been associated with the ritual); and if the lot come to me, I shall go willingly to that place of the pious and the wicked, and carry this message correctly, and bring an answer truly.'*⁷⁵²

Viraf lived with his seven sisters as though they were his wives. Contrary to Parsee practice Viraf seems to have married within his nuclear family. Perhaps this was once acceptable, however catastrophic losses among the faithful, whether through migration, conversion or other forms of attrition, may have left them with no other option but to tie the knot with immediate family. So his sisters were understandably upset at the thought of him undergoing such a dangerous ordeal.

They said to the high priests *'Should you send him, before his time, from this realm of the living to that of the dead, you will commit an injustice on us without cause.'*⁷⁵³ (ie; if he dies on the other side, our lives will be destroyed). The priests promised that he would return to them seven days hence in good health.

Viraf assented to the conclave's request, and made ready for the mystical odyssey stating: *'It is the custom that I should pray to the departed souls, and eat food, and make a will (ie; by imbibing the aconite there was every expectation of death); afterward, you will give me the wine and narcotic (ie, the bisina).'* The Dasturs directed thus: *'Act accordingly.'*⁷⁵⁴ (Here the ritual is not only authorized by the high wizards, but ordered to proceed). The recipient of the narcotic had to be a safe distance from the congregation to prevent spiritual contamination. *'And afterward, those Dasturs of the religion selected, in the dwelling of the spirit, a place which was thirty footsteps from the good.'*⁷⁵⁵

*'And Viraf washed his head and body, and put on new clothes; he fumigated himself with sweet scent and spread a carpet, new and clean, on a prepared couch. He sat down on the clean carpet of the couch, and consecrated the Dron, and remembered the departed souls, and ate food.'*⁷⁵⁵

Here he performs the three-day dron ritual, normally done at funerals to invoke Sraosha the Redeemer's protection on the other side. *'And then those Dasturs of the religion filled three golden cups with wine and narcotic of Vishtasp (here aconite is mythically associated with the legendary King Vishtasp); and they gave one cup over to Viraf with the word 'well-thought,' and the second cup with the word 'well-said,' and the third cup with the word 'well-done'; and he swallowed the wine and narcotic, and said grace whilst conscious (it probably took effect rather quickly), and slept upon the carpet.'*⁷⁵⁵

Christianity's Greatest Controversy - Prelude to Genocide

Throughout his absence of spirit, a crew of magicians, deacons and Viraf's own next-of-kin stood watch over his inert remains, tending the holy fire, burning incense, reading prayers, chanting. The rite lasted a full week, leaving Viraf comatose for the entire period.

'And the soul of Viraf went, from the body, to the Chinwad bridge of Chakat-i-Daitik, and came back the seventh day, and went into the body. Viraf rose up, as if he arose from a pleasant sleep, thinking of Vohuman and joyful'.⁷⁵⁶

All the onlookers were extremely happy to see him return from the other side alive and in one piece. The Dasturs asked Artay to recount whatsoever he had seen on the other side, his bizarre visions of angels and demons. But before they set to work they ordered he be properly nourished.

The Dastur summoned a scribe to make a faithful record of his spiritual journey *'and he wrote correctly, clearly, and explicitly'*. The remainder of the *Book of Arda Viraf* is composed of surreal imagery from the kingdoms of light and darkness, so vivid that they would do justice to any of Bosch's paintings.

In short the Bible's condemnation of *pharmakon* most likely refers to the ritual use of narcotics (such as those employed in Magian war libations), poisoning in general, and the controversial ceremonial use of aconite in particular. The only other interpretation is that doctors, healers, herbalists and chemists rank amongst the damned. White witches, it seems, aren't specifically mentioned at all.

As part of its spectrum of boogey-man terminology, the *New Testament* also employs the words *mageia* ('magic') *mageuo* ('to practice magic'), which come from *Magos*, and which means, in the Greek, 'a wise man', 'a Magian' or 'a scientist', 'the three wise men who came to Bethlehem for Christ's Epiphany'.⁷⁴³ By no small sleight of hand, the word term *Magoi*, as used in the *Book of Matthew* is mysteriously expanded in English translations as 'kings', or 'astrologers' when it should really read 'Magi'. Three Wise Kings in turn becomes Three Wise Magi (ie; white wizards). As a result the lay reader remains oblivious to the true identity and likely religious practices of Christ's most distinguished guests. In this biblical episode the Magi are not condemned in any way by Mary or Joseph. Evidently certain Magi were acceptable to the holy family. *Magos* now becomes a complicated issue for Christians because the term is found twice elsewhere in the *New Testament*, but unfavourably so. The first refers to one Elimas (one of the Jewish Magi), and then there was Simon the Samaritan (a gnostic sorcerer). 'Simon magus' is castigated as bound for perdition in no uncertain terms. Later Christian apocrypha⁷⁵⁷ (eg; the *Acts of Peter*), the writings of the Church's first heresiographers (eg; Irenaeus and Hippolytus), plus Eusebius record enough of Simon's teachings to uncontestably prove that his art was unrelated to Magian ceremonials.

Now we must probe the issue still further to ascertain what sort of Magi Elimas and

Simon magus may have been. Many philosophical camps of Magi existed throughout antiquity. Not only did many not agree with each other's teachings, some were repulsed and outright antithetical to the magical practices of other philosophers, and especially to the enforcement of the new Sassanian orthodox vision instituted in the 4th Century AD. The Persian Emperor Shapur II's royal edict for the entrenchment of Orthodox Zoroastrian religious teachings meant royal backing for a repressive crackdown. Insofar as the Magi are concerned not everyone found the changes tolerable. Now *'different groups, schools and sects'*⁷⁵⁸ had fallen on the King's bad side.

Panning back several hundred years, from Persia to Judah, we can see some of the unusual philosophical forms adopted by Magians in the far-flung reaches of the former Persian Empire. Professor Thiering describes Simon magus as a prominent head-magus immersed in Graeco-Jewish gnostic magical traditions. Such a scenario is barely surprising. After all Judah had long been under Persian sway in times past. Vestiges of the former civilization never entirely died away, dwelling, as it were, in Samaria, among the Magian Samaritans of West Manasseh.⁷⁵⁹ Simon's Magianism may have been of a more unorthodox kind, a cross-synthesis of Jewish kabbalism and Hellenic pagan gnosticism, liberally immersed in *legerdemain* (the performance of stunning illusions through chicanery and an enhanced knowledge of science), which though marvels, were not considered miraculous in the true sense, though having their outward appearance.

Biblical and pagan gnostics held the spiritual world as superior to the physical. It necessarily followed that Christ's human incarnation was an insolent lie, theoretically impossible since deities and inviolate spiritual beings could never enter the base state of flesh, only daemones. Gods could and did come to earth but only in the spirit. Elsewhere in the pagan world incarnate deities are more familiar to the likes of Hindus, Buddhists and Magians.

Gnostic spiritualism and its gloomy contempt for the physical world, was definitely on the outer with the apostles, something alluded to by St Paul when he said *'every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist'*⁷⁶⁰ What he is really doing here is giving gnosticism a silver bullet. By default Manichaeism takes the same round to the back of the head.

So Simon Magus is an improper epithet. He is more properly Simon the Samaritan or, as can be demonstrated, Simon the gnostic sorcerer. But in contradiction to this, Simon was supposedly worshiped in the flesh at his temple on the Tiber River in Rome, called *Sanco Deo*, the Holy God.

Nor indeed do we find extensive Christian anti-Magian texts in those formative years. I for one find this very surprising, particularly when you consider that Magi were a Persian priesthood, serving a state enemy of Rome. It seems only certain types of Magi drew the

negative attention of the apostles.

Despite these many similarities and theological inconsistencies one thing can be emphatically stated. If the Apostolic Church and Christianity really did owe *part* of their genesis to an admixture of Jewish, Chaldean and Iranian religious thought, resulting from the mass conversion of Chaldeans, Zoroastrians and Zurvanites and their white Magi during the very first years of Christianity, *the truth of it had long been forgotten, seemingly lost without a trace*. It might have been a very fearful discovery during the Middle Ages, if indeed it was not already known within the inner sanctum. So I will now examine compelling explanations for these similarities.

1. The Church priesthood was *a long lost branch of the Mithraic brotherhood or the wise white Magi*. This argument simply doesn't hold water, mainly because there are just so many fundamental differences in points of doctrine and ritual, unacceptable to conventional Magians. Neither Zoroaster's name, nor the name of any Iranian angel or *fravashi* is represented in the *New Testament*.

2. The Church was a freak of history, *resulting from an accidental fusion* of Jewish and 'pagan' religion. The process of conversion is a very haphazard thing, especially where it takes place over a broad expanse of the earth's surface across an incredibly long period of time. So this is a very distinct possibility. Nonetheless there are just too many biblical references regarding extremely important concepts found in 'pagan' scripture to deny that there was not at least a formal acquisition of important elements of Zoroastrian dogma by the Apostles no less, and at the highest levels of the Church, during its earliest period. These things were so important that they decided to formally incorporate them into the Church's magisterium (articles of faith). Magian converts were the most likely cause of any accidental fusion of Christianity and Magianism. Looking at the Armenian or Anglo-Saxon conversion experience yields valuable clues as to how the Christianization of the Magian pagans occurred in Britain and the Caucasus. In Armenia and England *the pagan priests and flamens swapped straight over as Christian clergymen*.⁷⁶¹

3. After discovering that the Jews were hardly interested in Christ's message, the Church might have chosen to use pagan 'stage-props', as well as prayers and doctrines that were similarly worded to Magian writings, as a missionary ploy to opportunistically cash in on the Middle East's residual Zoroastrians more easily. Again a possibility, but if the oriental traditions found in the Gospel were merely ideological putty to be played with freely, why were they adopted to the point of constituting an official 'dogma' or amendment to Christian scripture with Magian phraseology. Magian philosophical concepts and certain portions of Iranian scripture appear to have been reproduced in the *New Testament*. Occasionally these were things recorded in the Bible as being uttered by Christ himself.

Christianity's Greatest Controversy - Prelude to Genocide

4. Perhaps Christianity itself was an offshoot heresy of the Magian religion, though I consider this most unlikely. Christianity, or at least a major faction of clerics (including apostles) spent the first couple of hundred years trying to keep the Magi out of the priesthood. For them, the magus, his stars, his floggings and fire temples were in no way fitting intercessors before God, and nothing whatsoever to do with the faith. *At every stage of its history powers within the Church pursued and destroyed the Magi.* If Christianity was a Magian heresy of the first magnitude (which is what the Sassanians saw it as), it seems strange that the Church directed its every efforts toward the unthinkable, the destruction of their groves, fire temples, prayers, and the all-important priestly family bloodlines, who were burned at the stake. In short Christianity, in unison with Islam, dismantled Magianism through public humiliation, introducing laws favouring the new order, all artfully designed to elicit conversions lest they suffer social isolation, poverty and physical attack.⁷⁶²

5. Perhaps the Christian priesthood had been infiltrated by the white Magian-Christians at some time during the early Middle Ages, and the original message of the Church hijacked and obscured by a mist of Magian traditions imported by the usurpers. While there is some evidence for serious Magian incursions into the Church between the 6th and 12th Centuries AD, it should be noted that many of the Magian parallels had been there from the beginning of the Church, enshrined within the scriptures. Unless of course one was to speculate that these 'heretics' had rewritten the Bible to suite their tastes. Yet if this scenario were true we would expect to see a validation of Magian views and customs by an brazen mention of Zoroaster's name, *and an even deeper revelling in Zoroastrian thought and religiosity,* which is lacking. For instance, where are *kustik* belts, sacred shirts, holy porridge, *Haoma* libations, penitential whippings, and sin payments mentioned in the Bible? The answer is you won't find them. Accordingly there is absolutely no chance that such hypothetical textual falsifications ever took place, much less went unnoticed until this very day. If they had done so, these Magians would logically have done far more damage, so to speak, to the texts, rendering them far more Magian in nature.

6. Some fundamentalists will see the Zoroastrian scriptures are 'a plant by the Devil' sent to deceive Christians, and vice versa the Bible a vessel of Ahriman sent to decimate the Zoroastrian flock (or what's left of it).

7. It's all a coincidence, a product of universal consciousness. I'm not going to even bother commenting on this option. Could this ever be a convincing argument for such a broad cross-section of corroborative material?

8. *Sraosha* and the Jewish Messiah were one and the same person, and as a result, Christianity was carefully designed to cater for the sensibilities of both Jews and pagans

(Magians). The Bible tells us that Christ hoped to bring the Gentiles into the Father's faith. This option is a purely philosophical argument.

9. The Christian faith was a totally new religious vision, *resulting from an official fusion of carefully selected elements of the Jewish and the Zoroastrian faiths*, a fusion which ultimately stemmed from the Messianic beliefs of both religions, fundamental links which may or may not have been apparent to the apostles before they set out on their first missions in the East. What is more certain is the overwhelming reception they did receive once they arrived. For proofs as to whether this occurred during the first two hundred years of the Church, we can look to official Church teachings, historical documents and the *New Testament*, and then compare them with the *Old Testament*, the *Avesta* and *Pahlavi* books. In doing so we find very many things that are almost identical, yet witness the absence of crucially important Magian doctrines and practices (from the *Avesta* and *Pahlavi* writings), which the apostles decided not to include in the *New Testament*, jettisoned as being unacceptable to Christianity, especially their dearest rituals.

Only the final option appears capable of withstanding sustained scrutiny. Evidence for such a methodology in the formation of the *New Testament* can be found in the *Book of Jude*. In it the apostles had no qualms incorporating a select quotation from the *Book of Enoch*, though the full book of Jewish apocrypha was considered heretical. It conclusively proves that the infant Apostolic Church was willing to authorize portions of nominally heretical sources as part of the Church's beliefs, but beyond that the further acquisition of customs and scriptures from those same sources was deemed heretical and very unholy. If the apostles did so with the *Book of Enoch*, it is equally plausible that they adopted a similar stance in relation to certain aspects of Magian scripture. Hence the countless elements of Zoroastrian thought in the gospel, and analogous sacramental observances in the primitive and medieval Church. And as for why the name Zoroaster does not appear at any time in the *New Testament*; this might be directly attributed to false assertions made by Plutarch and the Greek philosophers that Zoroaster recommended sacrificing to God and the Devil.⁷⁶³

The *New Testament* provides written proof for a new way of thinking, a sort of fellowship between the pagans and the Jews. Jesus evidently did not treat the nearby Samaritans with the same open contempt as mainstream Jewry. On the contrary. The parable of the Good Samaritan is a particularly fine example of how magnanimously good a Samaritan might be to his neighbors. Elsewhere, in *John IV*, Jesus runs into a Samaritan. At first meeting the Samaritan woman recoils in shock. Jesus is clearly signposted as a Jew, and this demanded little or no contact between them. Instead of being elitist Christ asks her for a drink, and chatted about their common ancestor Jacob. Following Jesus' supernatural visions about her multiple live-in male partners, the woman ran back to her village and returned with a vast

Christianity's Greatest Controversy - Prelude to Heresy

throng of potential converts. In a short time many were convinced that Jesus was *'the Saviour of the world'*, or as I see it one with a role every bit similar to that of *Sraosha*. With respect to the Samaritan nation, Jesus explains to his disciples that, *'One man sows, another man reaps. I have sent you to reap a harvest in a paddock where you did not work (ie; where you never preached); others worked there (ie; the Magi), and you profit from their work.'*⁷⁶⁴

What he is really saying, I believe, is that the Magi had sown the seeds of their Iranian apocalyptic and messianic doctrines throughout Samaria in the past, and it was Jesus and his disciples who would reap the full benefit of their crop. Jesus concludes the parable by saying *'the man who sows and the man who reaps will be glad together'*. St Paul wades even deeper into the heart of the matter.

*'Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles (ie; the non-Jewish heathens).'*⁷⁶⁵

*'Which in other ages was not made known unto the sons of men, as it is now (in the form now) revealed unto his holy apostles and prophets by the Spirit; That the heathens should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister ... that I should preach among the heathens the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus ... to the intent that now unto the principalities (heavenly kings, departed princes, magistrates and so forth) and powers in heavenly places (archangels) might be known by the church the manifold wisdom of God.'*⁷⁶⁶

That is not to say that everything ran smoothly, or that the apostles were magnanimously in agreeance. We get a glimpse of this jockeying for political and theological control of the nascent Church in the New Testament.

'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions (divisions and arguments) among you. Now this I say, that every one of you saith, I am of Paul (St Paul); and I of Apollos (St Apollos); and I of Cephas (St Peter); and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' (NT) 1 Corinthians 1:10

Christianity's Greatest Controversy - Prelude to Genocide

St Paul was the rookie apostle, a Jew by birth, and a Roman citizen, deputized in a divine vision to preach the Gospel among the goyim, the heathen gentiles. In some of his writings he explains his mission.

'But I certify you, brethren, that the gospel which was preached of me is not after man (ie; not a single apostle conveyed this to me). For I neither received it of man, neither was I taught it, but by the revelation of Jesus christ. For ye have heard of my conversation, in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers' womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen'. (NT) Galatians I: 11-16

To begin with Paul didn't spend much time in Jerusalem, he was busy trekking about the northern countryside talking to pagans of varied traditions - Greek pagan gnostics, Chaldeans and Zoroastrians. His travel itinerary included Arabia and Syria, then back to Jerusalem, where he touched base with Peter and James. There was not another apostle to be seen; all of them, with the exception of these two, had departed the Holy City, and were out preaching to the pagans. *'Now the things which I write unto you, behold, before God, I lie not'*. Peter and James hadn't even left the city! It was as if their Gospel belonged only in Jerusalem. Paul proceeded on his way once again, venturing up into Syria and Cilicia for a very long time, and on account of this *'was unknown by face unto the churches of Judaea which were in Christ'*

'Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcized; and that because of false (judaizing) brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage'. (NT) Galatians II: 1-4

This private council was, as it were, a debriefing, where the rough and ready Paul brought Peter up to speed about what had happened far outside Jerusalem's sway throughout the previous fourteen years, his latest and busiest round of missionary work. Already, with impeccable insight, he could sense the Jewish brethren were trying to exert a controlling interest in how things were to unfold.

"And when James, Cephas and John, who seemed to be pillars (of Christ's faith), perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship;

Christianity's Greatest Controversy - Prelude to Genocide

that we should go unto the heathen, and they unto the circumcision (Jews)'. Galatians II:9

Appearances were deceiving, as Paul was soon to discover in Antioch. His fellow apostles treated him and his associates differently in public than in private. It was as though he and the other preachers to the Gentiles were being double crossed about the future direction of the Church (qv. *Galatians II:11-14*).

'But when Peter was come up to Antioch, I withstood him to his face, because he was to be blamed. For before that certain (apostle) came from James (back in Jerusalem), he did eat with the Gentiles; but when they were come (the Jewish brethren), he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas (a preacher to gentiles) also was carried away with their dissimulation. But when I saw they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

You can almost hear him speak, his testy, terse words reverberating throughout 2,000 years of Church history. What in the hell's going on Peter? Are the heathens part of our Church or not? What are you playing at? Where are you taking us? This is not what Jesus wanted from his ministers, converting the Church into a Jewish clone. That's the past. Although we are born Jews we're supposed to live like heathen Gentiles! The concept of a Catholic (ie; universal) church was on the line.

What this scripture collectively describes is the makings of a major division in the early Church. It was small at first, but as time progressed, some time between the 2nd and 3rd Century AD, it grew into a schism of dire proportions, so much so that by the time you reach the first universal synod in Byzantium, the Arian, or as I believe Aryan Christians, were in the absolute minority, and could be picked off at will. The very existence of this synod was permitted by the cessation of Roman persecution against Christians, but paradoxically it arose during the period of Sassanian repression against followers of Jesus. So it is doubtful that Persian prelates were able to attend in any significant numbers. If they did the whole event may have turned out very differently. In that first apostolic generation it was like a snowball rolling down hill, picking up more mass and volume as it gained momentum, rolling on and on, until Judaeo-Christianity prevailed, until at last it comes to an abrupt stop ... in the burning times of medieval Europe.

Paul warned the like; *'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed'. Galatians I: 8*

From the *New Testament* and bishop Eusebius' writings it becomes clear that Jews were widely seen as a powerful minority group in the ancient Universal Church, by far the greater

Christianity's Greatest Controversy - Prelude to Genocide

bulk of believers drawn from converted heathens. As if to convince a disbelieving audience, Eusebius states *'I have received documentary proof of this, that up to Hadrian's siege of the Jews there had been a series of fifteen bishops there'*.⁷⁶⁷ These particular prelates were all ethnic Jews, and their religious reign in Jerusalem, however brief, lasted until they were wiped out during the Roman assault. By his testimony the apostles deemed them appropriate for the position of bishop. Here the very presence of a Church in Jerusalem seems to have required persuasive arguments on Eusebius' part. The notional existence of scripture with an overly Jewish flavour seems to have been bitterly unpalatable in certain quarters too. Eusebius tells us that *'...some have found a place in the list (of accepted scripture) for the 'Gospel of the Hebrews', a book which has a special appeal for those Hebrews who have accepted Christ'*.⁷⁶⁸ Eusebius went on to say that this particular gospel was familiar within ecclesiastical circles, but by no means used by all, yet not considered heretical.

Some biblical passages assumed a whole new meaning when viewed from a Manichaean or Magian Christian position. To them, aspects of Christ's teachings could only appear riddled with Magian tradition, expounding the advent of the 'Deliverer'.

'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them. Though I bear record of myself, yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' To this the rabbis replied 'Where is thy father'? Jesus said 'Ye neither know me, nor my Father'.⁷⁶⁹

Two points emerge in this passage. Firstly Jesus speaks of rabbinical law as '*your law*', just as he spoke of synagogues as '*your synagogues*'. Christ then divulges that the Jewish priests didn't know the identity of the Father in heaven. If they did, they would have realized who Jesus was. So far Jesus doesn't sound very rabbinical, especially in his fierce anger toward the temple authorities. In Magian rhetorical speech serpents are mightily associated with apostasy, for it is into snakes that apostates transformed after death, upon their arrival in the abyss. Christ's condemnation of the Rabbis '*Ye serpents, ye generation of vipers, how can ye escape the damnation of hell*', might therefore be interpreted as 'You apostates, you nest of apostates, how can you escape the damnation of hell'.

After listeners at the Temple refused to embrace Christ's message, Jesus said to these Jews, who claimed to be descendants of Abraham:

'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. And because I tell you the truth ye believe me not ... He that is of God heareth God's words: ye therefore hear them not, because ye are not of God'.*⁷⁰

Jesus retorted that the Jews belonged only to this world. They replied with the comment *'Say we not well that thou art a Samaritan, and hast a devil?'*

Jesus' often agricultural parables (eg; (NT) *Matthew 13*) were clearly intended to reach a certain target audience, 'children of God' who were in all likelihood folk familiar with eastern dualistic traditions. Those who were not his children would understand nothing of the parable of the weeds and the sower, or the sheep and the goats. In fact Christ refused to elaborate upon the full meaning of the parables, for the benefit of his disciples until the many confused listeners had disbanded.⁷¹ It could be argued that he was only preaching to certain segments of the Jewish community (perhaps Essenes), the remainder finding his teachings too esoteric and unintelligible. The sort of phraseology found in Jesus' sermon seems to reflect Magian ideas about *khrafstras*, or to put it more simply, the children of the devil. Magian scripture alerts us that not every being or creature in this world was born of God. The earth was simply a stage where light and dark forces intermingled, much like a great chess board. The Avestan Persian word *khrafstras* (ie; whatsoever beings and creatures were sired by Ahriman in the Abyss) represented an entirely different range of created species ... the demon-born who stood in direct opposition to everything good. Their role, their very reason for being, was to bring vexation to the world of agriculture, mankind and the animal kingdom in general. For this reason the Magi were said to *'kill everything with their own hands, except a dog or a man, and they think they do a meritorious thing when they kill ants, serpents, and other reptiles and birds'*.⁷² In practice only certain breeds of fowl were killed. Gnats, flies, cockroaches, spiders, mice, moths, snakes, scorpions, toads, lizards, centipedes, worms and the like were all fair game, to be crushed under foot with glee.

Debates between Magi and Rabbis took place infrequently. A hitherto unknown Magus seals his theological dispute with a Jew by discussing the existence of *khrafstras*, enquiring whether or not Jews felt Yaweh was responsible for creating *'vermin and creeping things'*.⁷³ His listener answers in the affirmative. Such replies must have left nervously incredulous Magi worriedly shaking their heads. Jesus appears to use a *khrafstras* example from the plant kingdom to explain the origin of good and evil, and their respective fates on Judgement Day, the final reckoning.

Christianity's Greatest Controversy - Prelude to Genocide

The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed weeds among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the weeds also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it weeds? He said unto them, an enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up? But he said, Nay; lest ye gather up the weeds, ye root up also the wheat with them. Let them both grow together until the harvest (ie; permit them to mingle in the material world), and in the time of harvest I will say to the reapers, gather ye together first the weeds (the devil's children), and bind them in bundles to burn them: but gather the wheat into my barn'.⁷⁴

He went on to explain that *'the field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked one. The enemy that sowed them (the weeds) is the devil; the harvest is the end of the world and the reapers are the angels. As therefore the weeds are gathered and burned in the fire; so shall it be in the end of this world'.⁷⁵*

The text has an unmistakably dualistic feel; the existence of a creator-devil, the enemy of god the creator, is clearly attested.⁷⁶ Note that the devil doesn't tempt wheat into becoming a weed. Wheat is wheat and weed is weed. The devil sows the weeds directly, a very different crop to wheat, baleful growths hated by God.

And I think this is fairly born out in *Revelations XXII*, where listeners are unable to change their nature, but to stay just as they are; *'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still'*. In the end everything would be sorted out, not on any earthly day, but on Judgement Day. God's children and the *khrafstras* were like alien life forms staring at each other over a chasmic void.

You may recall that Iran's ritual intercessors included fire priests (Arthravan) and sacrificers (Magi). It was the role of magus sacrificers to execute all ritual, and indeed penal killings. The more of the devil's creatures a Magian killed, the more greatly heaven blessed them. Rich boons rained down by God's light in answer to their zeal. With each fly squashed, with every serpent crushed, with every criminal executed, the universal reign of the devil's miscreants grew less and less. Light increased in the world. Likewise, in the plant kingdom, agriculture improved the verdant, abundant growth of crops and medicinal plantstuffs, at the expense of weeds and poisonous growths, each ruthlessly weeded out of the ground with a similar level of vengeance. Some schools of Magi (we know not how many, but probably in the minority), felt that all *khrafstras*, even those in human guise should be exterminated as a favour to the creator. Human *khrafstras* fell into the category of

Christianity's Greatest Controversy - Prelude to Genocide

incarnate-devils: homosexuals, negroes, whores, atheists, criminals, evil witches and demon worshipers, including Manichees and (by virtue of the deity's antics) devotees of Yaweh. Having said that we are only talking about fringe elements, for if it were widely accepted that this is proper conduct, not a single Jew would have made it back from Babylon alive. As it stands the Aryan Persian kings had many dark-skinned subjects, and helped the Jews return home to Jerusalem.

While Christ employs *khrafstras*-style phraseology, not once does he recommend exterminating Jews, prostitutes or criminals, or anybody else for that matter. On the contrary. He reached out to them, hoping to spread his wings about them like a mother chicken. Jesus earlier reiterated that he had not come into the world to destroy it, but to give everybody a chance to live again after they had died. Vengeful repercussions of this kind would only come to the fore at his second coming, at his spiritual praesidium in the afterlife. Then the casting away, and the burning, would truly begin. The power of his mercy will be great for those who showed mercy in this lifetime. Even prostitutes and criminals could be plucked from the certainty of hell if their faith in him were great enough, for example Mary Magdalene or the criminal crucified beside him. Sin or compliance with the divine will were merely symptoms of whether or not God had his mark on you, of whether the father had given one to Jesus prior to their birth.

Christ himself may have believed in the existence of incarnate demons, a teaching well known to the Magi. Consider (NT) *John 7:70*, in which Jesus exclaims the following about Judas *'Have I not chosen you twelve, and one of you is a devil'!*

Upon the resurrection of Lazarus Christ announced, *'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die'.⁷⁷* Here, and from other portions of scripture, Christ portrays himself as the pre-ordained resurrector, the enemy of death sent down from heaven to save the world from the grip of his tyrannical, chthonic nemesis.

He expounded the portentous signs of his second coming:

'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory'.⁷⁸

In all, this passage apparently encapsulates features of Magian eschatological lore. As stated previously, John's *Revelations* seems to have prevented the Persian version of Christianity achieving even greater heights of popularity and Church endorsement. Be that as it may, certain clergy throughout various periods felt that this prophecy did not properly

Christianity's Greatest Controversy - Prelude to Genocide

belong in the canon. We know this through the writings of Eusebius, himself a former believer in the Arian Christian code. Remembering that the New and Old Testament were simply compilations of separate books of Jewish and Christian texts, Christians in different regions didn't always agree on the full number of texts to be included in the canon. In the *History of the Church III:25* the bishop recorded what were then the essential components of the New Testament, according to 4th Century practice:

'To these (the four gospels, the Acts of the Apostles, 1 John, 1 Peter) may be added, if it is thought proper, the Revelation of John' ⁷⁹ ... Clearly an unspecified number of churchmen felt uneasy about including the final revelation, which they held to be 'spurious'.

For many a reformist preacher the *Book of Revelation* was a very handy thing to have around. Together with Christian holy feasts like 'the circumcision' (which emphasized the Jewishness of 'the Redeemer'), it served a particular purpose, holding back the ancient rising tide of royal involvement within the greater Church. Under their formula Christ would oppose the kings in that final battle of the apocalypse. For the Old Believers though, *Revelations* might not have inherited a respectable place within accepted scripture. The power of kings therefore remained fully intact, as also the libation rites that gave rise to the Arthurian grail legend, so immensely popular around Europe. Elsewhere in the *New Testament*, the reign of kings is amply defended. (NT) 1 Peter 2:13-17 reiterates Jesus' earlier teachings about obedience to the authorities, stating;

'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers (ie; magistrates, soldiers and officers of the king), and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. honour all men. Love the brotherhood, Fear God. Honour the king'.

Miraculous powers, a man-God, a beard, long hair, a sacrificed king, lover of the poor, enemy of demons; some might ask the obvious question 'Was Christ a magus, as the Rabbis alleged?' Well the Magi might not have thought so, he simply didn't have the bloodline. Having said that the last great redeemer *Sraosha* was to be without bloodline, born of a virgin.

Magus-blood was patrilineal. In other words it came from the father's side, but it might also come from the mother if, and only if, her husband had the blood. Jewish blood was matrilineal; you inherited your Jewish blood from your mother. Such was also the case in Chaldeanism.

The issue of Christ's genealogy became of utmost importance, in determining exactly who he was, and who he claimed to be. Eusebius wrote on the genealogy of Jesus, so as to

clarify any misconceptions that were present in his day, as to the source of the Saviour's blood.⁷⁶⁰ Much later, in medieval Kievan Rus', the same topic also emerged in the *Epistle of Klim Smolyatich*, a Russian preacher.⁷⁶¹ We might think that there was some need to defend Christ's Jewish genealogy in olden Rus', and this is exactly the sort of Christian preaching that one should expect from the apostolic reformists in a Magian-Christian environment.

With respect to Christ's bloodline, and especially in the case of the Kings of Judah, it is traceable to Abraham (born near Ur), patriarchally speaking, yet in a matrilineal sense it takes us back to Solomon, son of King David by Bathsheba (the former wife of the slain Hittite Urias). Bathsheba's genealogy is not spelled out besides her being the daughter of Eliam. If it should happen that Bathsheba's ancestry was Aryan Hittite, as in the case of her late husband Urias, then it was at this point that the Jewish kingship came to share the blood inheritance of the Aryan kings. Such a possibility might help explain why Jesus supposedly had blue eyes, an unusual genetic trait for Semitic Jewry.

On the subject of marriage Christ says very little, apart from a brief discourse to some Rabbis about the irrelevance of marriage in the afterlife. So it becomes difficult to assess what Jesus felt about next-of-kin marriage. Only Paul speaks about the topic (within one's own nuclear family), and in the most vehemently condemnatory manner. All things considered this points us in the direction of Chaldeanism, but a form of Chaldeanism heavily steeped in the teachings of the white Magi.

The Jewish kingships of Israel and Judah experienced mixed fortunes with respect to the general populace, and the prophets and priests in particular, with whom they were frequently at loggerheads. They initially arose during the era of the Judges, when the seer Samuel installed Saul as the first king of the Israelites.

Current theories suggest that the Jews were descended from nomadic desert people known as the Habiru, some of whom entered the service of the Egyptian pharaohs, but later returned to their homeland. One line of thought is that they were originally Caananites, Mesopotamian settlers. This might account for their very early observance of Caananite traditions. As a conglomeration of tribal entities they colonized, or indeed resettled in the region of modern Israel, during the two centuries prior to the first millennium BC. Independent confirmation of their existence comes by way of Egyptian monumental masonry, which made them of Caananite stock. At long last they had settled down, establishing some six different ritual shrines, often sporting horned altar pedestals. Throughout much of the pagan world practically identical pedestals were associated with fire-worship, with sacred woods and incenses burned in legless metal bowls mounted upon the altar 'horns'. A similar kind of altar may have been used by the father of John the Baptist, who had been inducted into the priestly order of Abia.

Christianity's Greatest Controversy - Prelude to Genocide

'According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense ... the angel said unto him fear not, Zacharias: for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John'.⁷⁸²

From time to time a prophet emerged among one tribe or other. Samuel was both prophet and Judge, an especially great Seer of precognitive visions from the supreme God, among the Jewish peoples. His mother Hannah had given him to the Sons of Eli, who served as priests. As in the case of the Magi, he wore a sacred white robe, and apron.

Like the Magi, the Jewish kings, such as David and Solomon, from whom Jesus was descended, were reputed to be priest-kings, and skilled magicians, at least according to traditions extant in the Islamic world during the Middle Ages. *Psalms* and the *Book of Kings* were mightily connected with the wise men of the Jewish monarchy, David especially. Consequently they became preferred *Old Testament* reading in medieval western Europe. Al-Nadim recounts that *'Solomon son of David, for both of whom may there be peace, was the first person to enslave the jinn and the devils and to use them as menials' ... 'a Persian Jew named Al-Hurmazan ibn al-Kurdul used to write for Solomon the son of David'. 'The first person, according to the doctrines of the Persians, who made slaves of them (the genii and devils) was (the Iranian king) Jamshid ibn Tahmurath (aka Hushang)'.⁷⁸³*

It went on to say *'Solomon, son of David ... sat in audience and summoned the chief of the jinn and the devils, whose name was Fuqtus (or Quftus)'. 'Fuqtus taught him to know the name of each demon, one by one, and also its influence over the sons of Adam'.⁷⁸³* These Solomon then bound to his service. The *Fihrist* goes on to list some 71 demonic servitors by name, amongst whom was Satan, a demon very low on the pile. This should not be confused with devil-worship however.

Whether the Muslim testimony reflects an historical reality is another matter, especially since David spent most of his early years shepherding his father's flock. If he did acquire these arts, it would have been through Chaldean mentors attached to the royal court. You see Al Nadim is describing a system of belief closely resembling ancient Mesopotamian Chaldeanism, inevitably found in the region of ancient Israel. Through their faith and goodness in everyday affairs the kings and magistrates became close to the Most High God, and being in his favour, had the power to command demons. Practically speaking one could order demons to leave a host, freeing a person of possession, curing one of plague, blindness, or any other malady brought on by demons. Being of David and Solomon's blood, Christ may have had similar powers. Again this should not be confused with devil-worship. With the exception of bloody sacrifices and blood-letting, Chaldean rites were made manifest in

the following spectrum of familiar 'medieval' ritualism;

'there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expiations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for obtaining the bounty of the gods'.⁷⁸⁴

This might lead one to speculate that Christ's ritual order, that of Lord Melchizedek, possessed a quasi-Chaldean nature, but had a highly significant substrata, or foundation of Magianism. Orthodox Zoroastrian texts speak of such wizards though pejoratively. It might also explain why Jesus refrains from using the Hebrew word Yaweh, instead choosing the *Abba*. While the Chaldean art required the spilling of blood to bring about miraculous events,⁷⁸⁵ the priests of the *New Testament* no longer performed blood sacrifices, since Christ himself was the last sacrifice, the perfect unblemished lamb. A mighty king's blood had gushed out, a king who had offered himself freely into the arms of death, so as to rise high in the heavens. As it said in (NT) 1 Peter 1, *'Forasmuch as ye know that ye were not redeemed with the corruptible things, as silver and gold ... but with the precious blood of Christ, as of a lamb without blemish and without spot'*.

This notion of a last great sacrifice may have had some appeal to eastern Chaldees, with the result that even more conversions could be achieved, beyond those of the Magians, Jews and pagan gnostics.

However, under the new order Chaldean converts were no longer permitted to ritually interact with demons, whether through personal purity and godliness, or via the more ancient condemned system of demonolatry. Clergymen now encountered a problem all too familiar to the white Magi, the unwanted and worrying presence of devilish warlocks.

As Jesus hung there on the cross, preparing to stare into the face of death, he must have felt very alone. The Rabbis, the Elders, the Roman soldiers, Mary, John and his few followers in attendance were beginning to slip from view as he lapsed in and out of consciousness. Now there was only him, God and death. And it is at such a private moment, in the lives of all men, that we are one on one with the supreme being; everything that we are, everything that we were. It may come as some surprise then that Jesus cried out to his father not in Hebrew (the religious language of the Jews), nor in Pahlavi (the tongue of the Orthodox Zoroastrians), but in Aramaic, a common tongue known throughout Mesopotamia,

Christianity's Greatest Controversy - Prelude to Genocide

Chaldea and Persia. Such then is the significance of the untranslated Chaldean biblical sentence in *Matthew 27:46*, some of the last mortal words of Jesus *Eli. Eli. lama sabachthani*. 'My Lord!, My Lord! Why has't thou left me'. At that, life passed from Christ's earthly body into the hereafter. Grim omens and miracles followed;

'the sun was darkened, and the veil of the temple was rent in its midst'.⁷⁶

'And the earth did quake and the rocks rent. And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many'.⁷⁷

Perhaps the greatest virtue of the Gospel story is that its many eclectic features allowed it to overwhelm an area of the world amply immersed in spirituality and religion. This syncretic creed had all the makings of a super-religion, if only teachers from these rival faiths would back away, and desist from eulogising the peculiarities of their respective teachings to new converts, because in such a forum one risked alienating varied members of the Church. For the Christian apostles the coming of *pseudoapostolos* (false teachers/ false apostles) must have seemed inevitable and impending, as in fact it was. From this came a sort of siege mentality, which has accompanied the Church until this very day. Being an institution it was always vulnerable to the politicking of powerful competing forces, namely the Jews, Chaldeans and Magi. At various periods each of these parties took their chance to grab the papal throne and control of the Church.

But the story doesn't end there, becoming stranger still. Earlier in this book I described the Magi's uncompromisingly harsh attitude towards the God of Israel.

Now in the *Book of Ezra* we learn of the Jewish emancipation from Babylonian captivity, at the command of Cyrus, King of the Persians. Every nation held in Babylonian bondage was repatriated to their former homelands. As with most of the pagan kings, Cyrus was eager to patronize the tribal and national gods of other people, so as not to offend any celestial powers that could bring trouble to their dominion. Persian kings had an awesome reverence for prophecies, especially of a holy nature, deeming them to have originated in heaven. For this reason they surrounded themselves with wizards (ie; wise men) of varied schools and ethnicity, including Magi, Chaldeans and Jews. Perhaps due to the miracles, precognitive visions and dream interpretations of Jewish prophets like Daniel, the Achaemenid dynasty seems to have taken a particular interest in the Hebrew God. And so the king financed the reconstruction of Solomon's demolished temple from the Persian exchequer. This should not be misinterpreted as an act of conversion to Judaism, simply ecumenism in its finest form, by one of the greatest Aryan kings. After all he had given a small fortune in reward money to the Egyptian who found a replacement for their deceased Apis bull.

Christianity's Greatest Controversy - Prelude to Genocide

With Sheshbazzar (a prince of Judah) at their head, the Jews made it home to Jerusalem, not only materially and financially prepared to rebuild the temple anew, but equipped with eastern philosophies, learned during their exile abroad. Whereas previously their souls were destined for Gehenna, the pit of the underworld (a more Babylonian expectation for post-mortem existence), now Jewish theologians had acquired firm ideas about the notion of a future resurrection, partly through their prophets (eg; Ezekiel), partly due to an accumulation of oriental ideology.

Some of the greatest philosophical mysteries were answered by the discovery of the Dead Sea Scrolls by Bedouin tribesmen in 1947. Evidently a rival Jewish priesthood called Essenes existed outside the walls of Jerusalem. They were party to a dualistic cosmology somewhat similar to early Zoroastrianism. Their traditions were somehow related to those of Melchizedek (briefly mentioned in their scrolls), but more especially to the sons of Zadok, a Jewish priestly line no longer serving in the temple. A candidate for entry into the Essene sect;

'swears to them terrifying oaths, that he will reverence the Deity, that he will observe justice toward other human beings ... that he will always hate the wicked and struggle with the upright, that he will always keep faith with all others, especially with authorities, since no ruler comes to rule apart from the will of God'.⁷⁸⁸

Dressed in clean white linen they ate a common meal, after having said grace, giving *'homage to God as the sustainer of life'.⁷⁸⁸*

'From the God of knowledge comes all that is and will be... He put in (humanity) two spirits that they should walk according to them until the time of His visitation: they are the spirits of truth and of iniquity (also referred to as the 'angel of darkness')'.⁷⁸⁹

The dualistic *Manual of Discipline* proceeds to describe the behaviour attributed to either of these spirits, behaviour symptomatic of one's proclivity to one of the spiritual powers.

'for God has set these two spirits with equal influence until the end-time and has put eternal hatred between their division. The deeds of iniquity are an abomination to truth, and an abomination of iniquity are all the paths of truth ... At the time of His (God's) visitation He will destroy the spirit of iniquity forever ... Then God will purge by his truth all the deeds of human beings, refining for himself some of mankind in order to remove every evil spirit from the midst of their flesh'.⁷⁹⁰

As for the species of Jewish dualism espoused by the Essenes, it seems to have resembled early Magianism in certain respects. Their monotheistic godhead appears as follows;

Christianity's Greatest Controversy - Prelude to Genocide

YAWEH (THE MOST HIGH)

THE SPIRIT OF TRUTH

THE SPIRIT OF INIQUITY

This can be compared with

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU

Also called the Holy Spirit,
begetter of *Asha* ('the Truth')

ANGRA MAINYU

Also called The Spirit of Wickedness,
begetter of *Druj* ('Lies')

The Magian model had two variants; where the spirit of wickedness was the direct creation of the High God (a sort of Zurvanite philosophical bent), and one where it was a sentient unspiritual evil altogether unrelated to the Supreme God.

In the scroll of *Melchizidek* 10:7, found in cave 11, Melchizidek is said to have '*atoned ... for all the sons of (light and) the (men of the)lot of Mel(chizidek), taking 'his stand in the assembly of El (God), in the midst of the gods'*'.⁷⁹¹ As I have already explained monotheism takes different forms. Where angels and holy beings (some of whom have taken on human form, such as prophets and judges) are emanations of the divine being, they share in part (if not fully) that divinity, but are not separate deities. Angels and genii, are spiritual aspects of the divine being, yet not gods, although they might have powers equivalent to that of a 'heathen' God, with respect to altering courses of events, or communicating between the celestial and terrestrial worlds. Heaven was therefore a very busy place, bustling with countless angels and divine beings, none of whom subtracted from the oneness of the 'One God', or of the Supreme God (as in a God above all other Gods). At first glance Melchizidek seems to have been incorporated into a scripturally-based Jewish monotheistic, polytheistic pantheon, which included angels, judges, kings (eg; Melchizidek, David) and princes. Under Christianity Jesus Christ joined their esteemed numbers, seated at the right hand of the deity, and serves as the heavenly high priest (See the *Book of Hebrews*).

In the Melchizidek text '*gods*' is denoted by the term *Elohiym* (Hebrew: 'gods', 'magistrates', 'the very great', and 'angels') being the plural of *Eloahh* (Hebrew: 'God', 'the Deity').⁷⁹² This same philosophy appears to have been reflected in the Greek teachings, in words such as *Arche* and *Archon*, which are laterally related to *Theos*.

- ⌌⌌⌌⌌ (arche 'magistrate', 'power', 'principality', 'rule')⁷⁹²
- ⌌⌌⌌⌌⌌⌌ (archegos 'author', 'captain', 'prince')⁷⁹²
- ⌌⌌⌌ (archo 'to reign or rule over')⁷⁹²
- ⌌⌌⌌⌌ (archon 'chief', 'magistrate', 'ruler', 'prince')⁷⁹²

This startling information has a direct relevance to Jesus Christ, the historical person. Jews confronted Jesus with that great burning issue, what they saw as Christ's foremost blasphemy and crime against Yaweh, *'thou, being a man, makest thyself God'* (NT) John X: 33-36.

'Jesus answered them, Is it not written in your law, I said, Ye are Gods ? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

'Ye are Gods' is a direct allusion to (OT) Psalm LXXXII *'I have said, Ye (the judges) are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes'*. The psalm ends with David's petition *'Come O God, and rule the world; all the nations are yours'*.

Jesus draws on Davidic Jewish scripture to explain his divinity. In so doing he is identifying himself not only as one of the divinely angelic judges dispatched from heaven to bring a true form of law over the earth, but God himself, the ultimate judge. In (NT) John VIII: 23 Jesus further explains his heavenly origin and destination to a Jewish audience.

'Whither I go ye cannot come ... And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world'.

As for the royal house of David, there was definitely more to it than met the eye, if the highly-regarded King Hezekiah's seal is anything to go by. As in Egypt, Persia and Assyria the royal seal of Hezekiah, the 13th linear ancestor of Jesus Christ, took the form of a winged sun disk. He also used a second variant, a typically Egyptian winged scarab.⁷⁹³ It should be noted that these seals were employed during his period of independent rule, on supplies to help withstand Sennacherib's Assyrian invasion of 701 BC. This suggests an ideological, political, or even familial connection between the royal house of Judah, and those of Egypt, Persia and Assyria. In the ancient world these images signified a dynastic symbolic portrait, and were also representative of a given king or ruler's *fravashi* or soul bird. The precise form of Hezekiah's seal seems closer to Assyrian variants of the image.

Christianity's Greatest Controversy - Prelude to Genocide

Fig 15.1 Seal of Hezekiah, Judah 8th C. BC

Fig 15.2 Darius' seal, 512 BC

Fig 15.3 Egyptian

Fig 15.4 Aramaic King Kapara, 9th C. BC

Fig 15.5 Cyrus' palace, Persepolis, Iran 550 BC

Fig 15.6 Cyrus' palace, Persepolis, Iran 550 BC

Fig 15.7 Xerxes

Fig 15.8 Menkheperet Thutmose III

Fig 15.9 Assyrian

Fig 15.10 From the royal palace of Darius, Susa Iran

Fig 15. 3

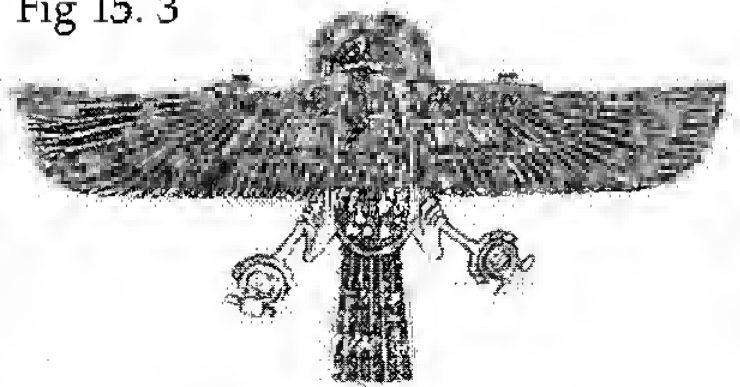


Fig 15. 5

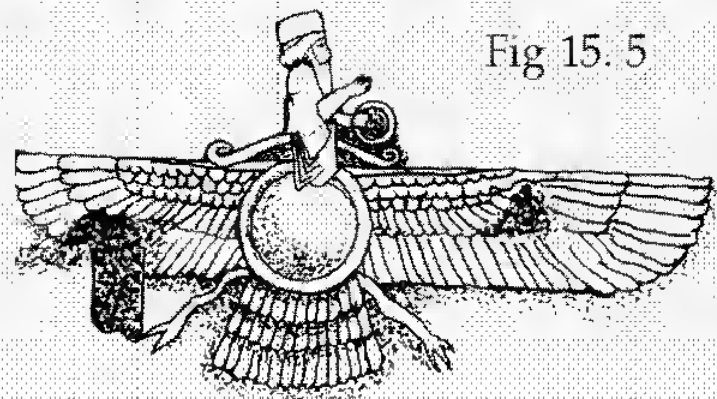


Fig 15. 8



Fig 15. 9



Fig 15. 10

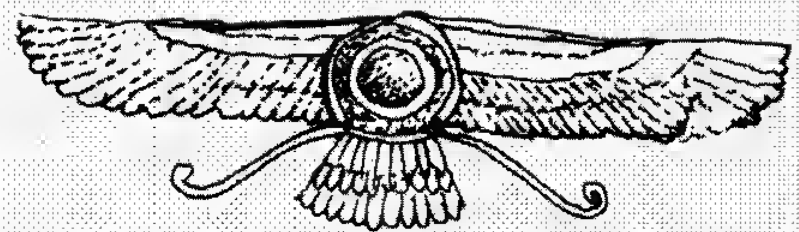


Fig 15. 1

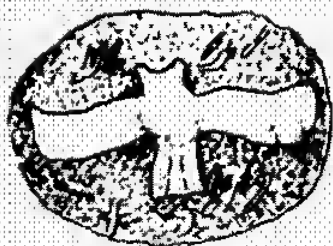


Fig 15. 2



Fig 15. 4

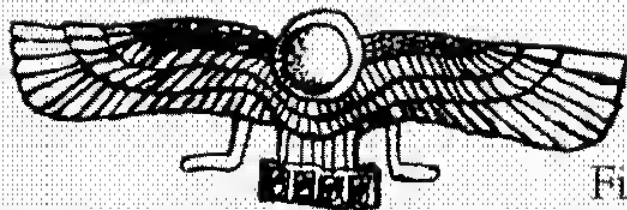


Fig 15. 6

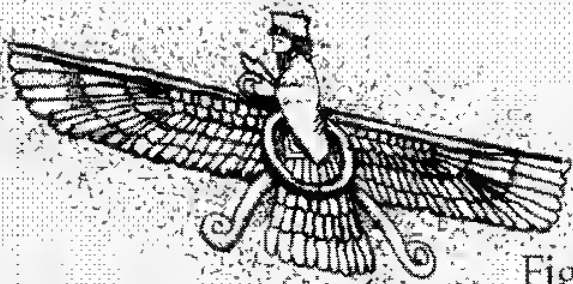
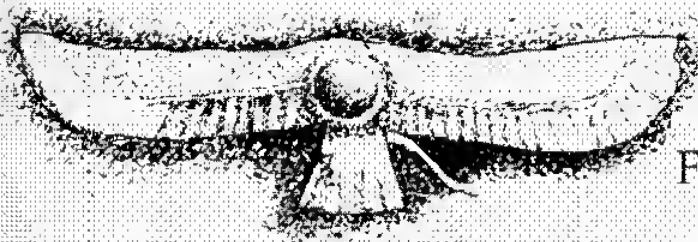


Fig 15. 7



Christianity's Greatest Controversy - Prelude to Heresy

Accommodating information found in the scroll of Melchizedek, one sees the Essene vision of heaven, a markedly different proposition to the unencumbered monolithic monotheism of the Sadducees. It can be seen in the following terms;

YAWEH (THE MOST HIGH)

THE SPIRIT OF TRUTH

Gods (divine beings such as magistrates, Essenes, Melchizedek), Angels

THE SPIRIT OF INIQUITY

Murderers, fallen angels and devils

The Zoroastrian model is very similar indeed.

AHURA MAZDA (THE SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

The Holy Immortals (kings, princes, magi, saints), *yazata* genii and angels

ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

Criminals, whores, killers, warlocks and witches of the dark power and devils

The opening words of the King James Bible, bear witness to the primeval connection between Christianity and the great Sun-kings, even into the Early Modern era, and became emblematic of a rift between kings and Vatican reformists. It may also have occasioned the death of Tundale, its author, by fire.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star (ie; the death of), Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility.

I once had it said to me that the Catholic and Orthodox priesthoods are 'all magicians and witches', or 'the closest thing to pagan priests that you'll ever see'. From the information presented in this book, you probably realize that such perceptions are not supported by the

Christianity's Greatest Controversy - Prelude to Genocide

evidence, though it outwardly appears to be so. Christianity is, after all, a 2,000-year old religion. One point really needs to be stressed: the present Roman Catholic and Orthodox Church priesthoods were not in any way officially allied or affiliated with the Magi. Nor have they ever formally recognized a connection between the two religions. Sure there was a honeymoon period. During the Middle Ages a certain unknown number of clergy were Magian-Christian, Chaldeans or Manichees, but, by the time of the Inquisitions, these were the very 'heretics' the medieval reformist papacy sought to totally eliminate by complete allegiance to the magisterium, life imprisonment, or death at the stake. Especially since the reforms of Vatican II it would be true to say that Catholic priests are the closest things to Rabbis you'll ever see, without actually being Rabbis. Like Islam, which also contains folk-customs that are remaining vestiges of this elder pagan faith (eg; the epithet *Allah* comes from the Chaldean term '*elah* 'the Deity', 'the Most High'), the Church actively worked against the white priests, magicians, their next-of-kin marriage, and in the end exterminated paganism and this other demi-pagan intermediate form of Christianity from the face of the earth. In all of Magian history, rarely had the Magi met a more formidable adversaries than the Christian and Muslim hierarchies, who reduced them to little more than a nifty word for a magician, its true meaning lost.

In conclusion, the centuries following the death of Jesus Christ generated an unbelievable level of controversy and religious upheaval. On one hand we have converted religious figures like the Rabbi Joseph of Arimathea (who resettled in Roman Britain), a staunch follower of Jesus, and the Three Wise Magi, who promoted the infant Christian Church throughout the Orient. On the other hand we see Jewish and Persian authorities undertaking their own waves of repression against Christian dissidents. During the late Middle Ages times had changed, permitting Catholics and Orthodox believers to go on the rampage in their turn.

Even in our own time, death seems to have had the ultimate victory. The true significance of Jesus Christ, it would seem, finds its greatest fulfilment only on Judgement day, when he presides over a mass-resurrection, turning up to claim his own. At that event he is a sword to the unrighteous, the flock-splitter who leaves the remainder to their father, the demon of the left-hand path. And so the devout hoped;

*'To stand before the blessed and holy Trinity and clearly see its ineffable glory and by its unchangeable and overpowering light -the rays of the three Suns- be made resplendent and shine, and to receive the glow and the rays that emanate from there and to rejoice in them, trusting in Christ that if one dies by the law of nature, yet he shall live with Christ in the ages.'*⁷⁹⁴

Christianity's Greatest Controversy - Prelude to Genocide

And the final destination for the ‘saved’? A weakening Jesus lets the cat out of the bag as he hanged on the Cross. In labored breathing the Saviour musters enough strength to succour the condemned criminal, to squeeze out the Aramaic “Today you will be with me in Paradise”. The precise word found in the *New Testament*, as used by Jesus, is ΠΑΡΙΔΕΪΖΑ, a Greek word appearing some three times in the Christian bible.⁷⁹⁵ It was drawn from the ancient Aramaic Persian term *pairadaeza*, which is a reference to the holy, forested groves, in which the Aryan faithful once worshiped the divine being (see the *True History of Wizards and Witches*), and in heavenly gardens too, a sort of Garden of Eden if you like. This seems in accordance with what *Revelations* tells us about the luminous god’s heavenly city and its gardens, which possess a stream of life-giving water, and the trees of life which dispense their fruits twelve times per year. ‘*And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it, and the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of life.*’ The kings would be there too, unaccused by prelates of wild heresy allegations, the mortal suns taking their inherited place, resting from the tribulations of providing rightful and adequate governance to their earthly subjects. Neither sun nor moon is needed to illuminate the celestial city of massive dimensions, only the golden aura, the white, pure light of god (God is a shining light) and his holy spirit. The holy city of the Magian righteous is briefly described in *Farvardin Yast I:3* ‘*It looks like a palace, that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over three-thirds; it is like a garment inlaid with stars, made of heavenly substance.*’ Such was paradise lost. Looking at things objectively it certainly seems that Christ, King of the Davidic line, and his apostles, were attempting to reinstall the Jewish kingship, a kingship party to Magian teachings. But the priests of that day would have none of it. Not that having their own king was politically disastrous during Roman rule. It’s just that they preferred the false king Herod and a bandit to their resplendant Sun Christ. And so they crucified their brown-haired, blue-eyed king, leaving a suicidal Pontius Pilate to absolve himself by presenting a case to Emperor Tiberius, to have Jesus declared a god before the Roman Senate.

Prologue

The down-side of religious fervour

Politics, racial supremacy and religious fanaticism have all taken such a heavy toll on humanity; who is free from blame? Pagans conducted their human sacrifices (whether as a beatification or penal killing). Jews suffered the destruction of Jerusalem which saw one of the worst single massacres to have ever occurred in the history of warfare, with the legions of Titus slaughtering most of the population; supposedly around 1,100,000 people according to Josephus (this is probably not a reliable figure, given the size of the original city). Though if you could sum up their collective suffering over every preceding century, you could not even come close to understanding the grief caused by the annihilation of an estimated 6,000,000 Jewish men, women and children by the swastikered Nazis during WW2, Nazis who, to a certain degree, misread what Aryan religion was really about. And during the first centuries after the birth of Islam, Muslim armies had by far become the most accomplished religious threshing machine ever to walk the planet, devastating cultures in Africa, Asia Minor and India.

Early Christians were martyred on a large scale by Romans, vindictive Rabbis and others. A millennium later many pseudo-Muslims were executed in early medieval Cordoba, that is secret Christians who pretended to observe the Islamic devotions of their overlords, but later decided to come out of the closet. They fully expected to greet the executioner's sword for apostacising from Islam, but a good many made the leap toward martyrdom as a matter of principle.¹⁸⁷ But in time the Church, secular authorities and over-zealous medieval Christian peasantry had a fair amount of blood on their hands, *all centered in this regrettable phase of Church history*. For the past failings of these ancient members of the Church, a mitred Pope John Paul II sought atonement before God in March 2000, during mass at St Peter's Basilica, and again in 2004. Some say these gestures are insufficient, yet by the same token the events are up to a thousand years old, and it is difficult to embrace the notion of corporate blame for those happenings. Likewise modern Germans cannot be held responsible for the holocaust. Most weren't even born.

In talking of the killings of witches, Jews and heretics it is vital that we also keep them in perspective though, for at that time they were only the tip of the iceberg when it came to the summary execution of criminals; rebels, conspirators, thieves, counterfeiters, rapists could all be hung on the spot if caught in the act, or, as we know from western accounts, taken for sentencing at the *private gallows* of some landed baron. We should spare a thought for the pagans, and what happened to them. For it stands as a plain warning to us as to what can happen when society turns against segments of its own community, who have fallen from

favour, punished for even being born. Despite everything that has happened to the Jewish race, it certainly seems they are the second most persecuted of the major religions. The unfortunate honour of being the most vilified creed belongs to a certain component of the Aryan nations, the Magians, Zoroastrians, and their descendants the Parsees. The sum total of devastation directed towards them throughout history has reduced them to a mere 130,000 survivors and the number of staunch adherents is rapidly diminishing, bordering on extinction. The original demographic dimensions of the religion is unquantifiable, but in the millions, and reaching a good part of the earth's surface. Even so it is not fair to claim that the demise of Zoroastrianism was entirely attributable to killings. Many abandoned what they once held sacred, whether willingly or to enhance their social standing in the new world ushered in by the Christians, Jews and Muslims.

Europe's royal houses were especially vulnerable to the spectre of chaos too. Driven by the revolutionary zeal of their formerly-adoring subjects, the social pyramid turned upside down. Living in a state of ideological captivity between pro and anti-reformists, besieged by their own subjects, Persian and European royals were herded from their thrones like wild beasts, sometimes living on the run. By the Renaissance young nobles were spied on, or burned alive by the inquisition, even little children. The chilling events flowed on into recent times, with the abdication of Kaiser Wilhelm and the depraved murders of Emperor Franz Ferdinand and Czar Nicholas II, their wives and children by anarchistic agitators and Communists. The sickening, punishable and demonic act of regicide.

The most perplexing phenomenon of all is the widespread abandonment of European kingship, which hastened in the decades following the first world war. While it is true that imperial aspirations were the primary cause of the Great War, the Second World War proved that you did not need royals to bring us over the edge, into the abyss of war. Twentieth century royals, the very descendants of historical monarchs found in this book, are of varied faiths, whether Catholic, Orthodox, Church of England or Lutheran. They are noticeably in the forefront of international charity and aid efforts, visiting victims of calamities. They foster environmental programmes designed to save both flora and fauna, which is a pressing issue for our planet. In speaking of the Australian situation the caveat "royal" can only be used under certain circumstances. We have royal zoos, royal hospitals, royal penitentiaries, a royal society for the prevention of cruelty to animals, royal wildlife funds, royal charities, royal military and police forces, and royal commissions into legal impropriety, especially where politicians are concerned. And who can forget the royal agricultural shows where adjudicators get to walk around and judge the most impressive wool, livestock and garden produce, awarding prizes for pumpkins big enough to be carted in wheelbarrows. Royalty endorses and embodies notions of truth, justice, care for the sick, care for the needy and unfortunate, and the discovery of falsehood, especially where it has come to roost in

Christianity's Greatest Controversy - Prelude to Genocide

government circles. Despite representing something good in society, royalty has been increasingly subjected to gutter-press attacks which intrude upon their very busy philanthropic lives in a most vile way. For at least a century Marxist interpretations have prevailed, portraying them as nefarious, exploitative, blood-sucking parasites who bleed the public purse. Could it be that these same comments came from atheistic pedagogues whose mostly-Jewish secret police crushed religion and infamously liquidated over 20 million Russian citizens as though they were mere insects?

Even so, the age of kings appears to have been drawing to a close for some time now, the beginning of the end coming with the French revolution, and the storming of the Bastille. Ecstatic crowds watched on as Sun King Louis XVI and his queen were guillotined, leaving their 10-year-old son to die a lonely and miserable death in a light-starved, solitary prison cell. Thence came the English civil war of bitter memory, which saw English kingship enter a state of virtual captivity, Charles I beheaded, and their ultimate powers of discretion in many ways neutered by the parliament. Across Europe it was as though King Arthur's subjects conspired to kill him off bodily and ideologically, together with Merlin and the old ways. Then we have the American Revolution which saw the colonials oust British rule in 1776 (for political and economic reasons), plus a host of hispanic uprisings.

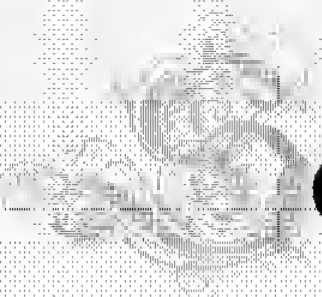
The final years of Czarist rule in Russia saw justifiable paranoia emerge in royal circles, reprisals against saboteurs, particularly after the assassination of Alexander II, not to mention flourishing anti-semitism. Religion clearly featured in the battle.⁷⁹⁶ Jews such as Lenin, Marx and Trotsky orchestrated the new upbeat Communist illuminati, mobilizing the impoverished masses for revolution and mob rule against Europe's ancient Aryan social matrix. The death of the Russian royal family was not wholly politically inspired. This is proven by a slogan daubed on the wall of the cellar in which Czar Nicholas and his beloved seed were shot to death and bayoneted in cold blood by Jewish executioners. It did not read "Long live the revolution", or "Proletariats of the world unite". Instead it made reference to the murder of Belshazzar, the last king of Babylon, who had offended the god of Israel. Throughout these harrowing ordeals there were those who stood ready to defend their kings to the death, just as Harald's men once did at the battle of Hastings, where each, to the last, fell. Loyalist warriors of the Czarist White Guard fell very much into this category, fighting a rear-guard action against the Bolsheviks from Europe to Vladivostok. Yet there has been no shortage of those racing to bear arms against the royal houses. The ultimate cause of the demise of royal power was, I believe, an upswing of secularising and judaizing within Christian society, coinciding with the medieval Church reform process and the great protestant reformation. With it came the millennia-long contempt of monarchy so central to Judaism and rejection of 'divine right'. The rabbinical Talmudic books of Zohar are quite clear on the matter. They call for the destruction of the gentile princes, and a rejoicing in this,

so that Israel can be freed of their influence. Be that as it may such subliminal ideologies were kept in check by frequent *New Testament* references to kings as agents of the divine being, tasked with bringing law, order and peace to the world. Evidently royalty had a place in the old order, and the new.

At functions in Australia, until comparatively recent times, it was not uncommon to see the average party-goer charge their glasses and drink to the health, reign and long life of the Queen. Now you are hard pressed to see this, other than among the most devoted royalists. Republican moves are afoot to abandon our monarch as head of state, but were thwarted in a national referendum on the matter. Nevertheless forces are again remustering for another crack at Her Majesty, both here and back in England, where attempts to remove the House of Lords met with failure.

It goes without saying that human beings will disagree on important matters of faith and doctrine until the end of time. And that's perfectly OK. As an Australian, I am privileged to live in a free society where Buddhists, Hindus, Muslims, Jews, Christians, Taoists and a countless number of sects (yes, even witches!) live side by side, working and living together in relative harmony. Irrespective of the religion, well-stoked pyres, nooses, incendiaries, high explosives, and high velocity rounds have never ~~been~~ good preachers, for a creed is more likely to be lauded for its good order, words, manner and charity. Peace must be a goal that we strive towards.

With so many irreconcilable forces at work this book reads like a horror story, a testament to human intolerance at its very worse. Having said that, it is impossible to record the sum total of good deeds performed by folk faithful to these creeds. For the ordinary person, they assuage the unrelenting vicissitudes of an otherwise unforgiving world. Healing of the sick, comfort to the dying, mercy to the guilty, care to the mad, learning to the young, parenting to the orphan, companionship to the incurable.



Select Bibliography

PRIMARY HISTORICAL SOURCES

BABBITT, F. C. (TRANS). *Moralia (Plutarch) Volume 5*. Loeb Classical Library. Harvard University Press 1993

BAINES, KEITH. *Malory's Morte D'Arthur*. Mentor Books 1962

CATESBY TALIAFERRO, R. (TRANS). *The Almagest, Ptolemy*. Great Books of the Western World Vol 16. Encyclopaedia Britannica 1952, 1975

CROSS, S. AND SHERBOWITZ-WETZOR, O. *The Russian Primary Chronicle. The Laurentian Text*.

Christianity's Greatest Controversy - Prelude to Genocide

Medieval Academy of America. Medieval Academy Book Vol 60

DENNIS, A., FOOTE, P., PERKINS, R. *Laws of Early Iceland. Gragas. The Codex Regius of Gragas with material from other manuscripts.* University of Manitoba Press 1980

DEWING, H. B. (TRANS). *Procopius Vol I-VII.* Loeb Classical Library Harvard. Harvard University Press 1924, 1967, 1972, 1992

DODGE, BAYNARD (TRANS). *The Fihrist of Al-Nadim Vol I and II-* Columbia University Press 1970

FRANKLIN, SIMON (TRANS). *Sermons and Rhetoric of Kievan Rus'.* The President and Fellows of Harvard College 1991

JONES, HORACE LEONARD (TRANS). *Geography (Strabo) Vol I-VIII.* Loeb Classical Library Harvard. Harvard University Press 1924, 1954, 1961, 1967, 1983, 1995

LUNDE, PAULE AND STONE, CAROLINE (TRANS). *The Meadows of Gold. The Abbasids. Al-Masudi.* Kegan Paul international 1989 (written between 896 and 956 AD)

MATTINGLY, H. (TRANS). *The Agricola and the Germania. Tacitus.* Penguin Classics 1985

MC GINN, B. *Visions of the End.* Columbia University Press 1998

MIEROW, CHARLES C. (TRANS). *The Origin and Deeds of the Goths (by Jordanes).* As reproduced by the University of Calgary Greek, Latin and Ancient History Department

MITCHELL, ROBERT (TRANS). *The Chronicle of Novgorod, 1016-1417.* Camden Third Series Vol 25. London The Camden Society 1914

MUNROE, D. C. *Charlemagne's Capitulary for Saxony 775-790.* Department of History of the University of Pennsylvania, Philadelphia, University of Pennsylvania Press 1900

PAGANI, L. *Cosmography. Maps from Ptolemy's Geography.* Magna Books 1990

RAWLINSON, GEORGE. - *The Histories, Great Books of the Western World. Vol 6. Encyclopaedia Britannica* 1952

- *Histories. Herodotus.* Wordsworth Ltd 1996

ROBBINS, F. E. *Tetrabiblos (Ptolemy).* Loeb Classical Library. Harvard University Press 1994

ROSS AND MC LAUGHLIN. *The Portable Medieval Reader,* Viking Press 1949

SKELTON, R. A., MARSTON, T. E. AND PAINTER, G. D. *The Vinland Map and the Tartar relation.* Yale University Press 1995

SMITH, A. MARK. *Ptolemy's Theory of Visual Perception.* The American Philosophical Society 1996

SUMMERS, MONTAGUE (TRANS). *Malleus Maleficarum. The Classic study of Witchcraft.* Arrow Edition 1986

SYLVAN GUTHRIE, KENNETH. *The Pythagorean Sourcebook and Library.* Phanes Press 1987

THATCHER, OLIVER J. (TRANS). Holmes McNeal, Edgar (Ed.). *A Source Book for Medieval History.* Scribners 1905

- *Bede. The Ecclesiastical History of the English People.* World Classics. Oxford University Press 1994

Christianity's Greatest Controversy - Prelude to Gerotride

- THORPE, L. (TRANS). *Gerald of Wales. The Journey through Wales/The Description of Wales*. Penguin Classics 1978
- THORPE, L. (TRANS). *Gregory of Tours. The History of the Franks*. Penguin Classics 1974
- Translations and Reprints from the Original sources of European history*. University of Pennsylvania Press 1897-1907
- TSCHAN, E. J. (TRANS). - *History of the Archbishops of Hamburg-Bremen (by Adam of Bremen)*. Columbia University Press 1959
- *The Chronicle of the Slavs*. Octagon Books 1966
- VEDER, WILLIAM R. *The Edificatory Prose of Kievan Rus'*. Harvard Library of Early Ukrainian Literature. Vol VI. President and fellows of Harvard College 1994
- WHISTON, W. *Thrones of Blood. Josephus*. Barbour and Coy 1988
- WILBERG, DR FRID GUIL (TRANS). *Geographiae. Ptolemy*. 1835
- WILLIAMSON, G. A. (TRANS) *The History of the Church. Eusebius. (c. 320 AD)*. Penguin Classics 1989

SECONDARY HISTORICAL AND ARCHEOLOGICAL SOURCES

- ALEXANDER, D & P (ED.). *The Lion Handbook to the Bible*. Lion Publishing 1973, 1983
- ANKARLOO, BENGT AND HENNINGEN, GUSTAV. *Early Modern European Witchcraft*. Clarendon Press Oxford 1990
- Archaeology*. Dorling Kindersley Ltd London 1994
- Arkheologicheskie Raboty v Tadzhikistane*. Academy of Sciences Tadzhik SSR 1956
- ARNOLD, C. J. *An Archaeology of the Early Anglo Saxon Kingdoms*. Routledge 1997
- Asoka and Ancient India*. Wayland Publishers Ltd 1986
- ATTWATER, D. AND JOHN, C. R. *The Penguin Dictionary of the Saints (3rd Edition)*. D. Attwater and C. R. John 1995
- AUDSLEY, W. AND G. *Designs and Patterns from Historic Ornament*. Dover Pub NY 1968
- AUSTIN AND ALCOCK. *From the Baltic to the Black Sea. Studies in Medieval Archaeology*, Routledge 1990
- AVERY, DEREK. *Cathedrals*. Wordsworth Editions 1995
- AVTAMANOV, I. *Kreshchenie Rusi*. Zaria Publishing Canada 1970
- BADINY, FRANCISCO JOS, *The Sumerian Wonder*, School for Oriental Studies of the University of Salvador, Buenos Aires 1974
- BAHN, P. G. *Tombs, Graves and Mummies*, Weidenfeld and Nicolson 1996
- BAIGENT, M. *From the Omens of Babylon. Astrology and Ancient Mesopotamia*. Penguin Arkana 1994
- BAILEY, ADRIAN. *The Caves of the Sun - The Origin of Mythology*. Random House 1997
- BALEY, JESCH AND MORRIS. *The Viking Age in Caithness, Orkney and the North Atlantic. Select*

Christianity's Greatest Controversy - Prelude to Genocide

- papers from the 11th Viking Congress 22 Aug-13th Sept 1989. Edinburgh University Press 1995*
- BARLEY, M. W. (ED.). *European Towns their archaeology and Early History. Witold Hensel and N. J Dejezsky. Council for British Archaeology Academic Press 1977*
- BARRACLOUGH, GEOFFREY. *The Medieval papacy. Barraclough, Geoffrey 1968*
- BARRETT, FRANCIS. *The magus. Reprint of 1801 version*
- BERRESFORD ELLIS, PETER. *The Druids. Constable and Co 1995*
- BHATT, DR G. P. (ED.) AND GANGADHARAN, N. (TRANS). *Ancient Indian Tradition and Mythology. Agni Purana Part IV. Mortilal Banarsidass Delhi 1987*
- BIEDERMANN, HANS (TRANS HUBERT, JAMES). *Dictionary of Symbolism. Facts on file Ltd 1992*
- BINSKI, PAUL. *Medieval Death - Ritual and Representation. British Museum Press 1996*
- BLACK, J AND GREEN, A. *Gods, Demons and symbols of Ancient Mesopotamia. Trustees of the British Museum 1992*
- BOASE, DR T.S.R. *Death in the Middle Ages. Mortality, Judgement and Remembrance. Thames and Hudson 1972*
- BOSI, ROBERT. *The Lapps. Thames and Hudson 1960*
- BRATTA, J. T. *Ancient Hindu Astrology. for the western astrologer. Hermetician press 1986*
- BRISBANE, MARK (ED.) AND JUDELSON, K (TRANS). *The Archaeology of Novgorod Russia. The Society for Medieval Archaeology Monograph Series No13. Lincoln 1992*
- BRONSTED, JOHANNES. *The Vikings. Pelican Books 1960*
- BROOK, KEVIN ALAN. *An Introduction to the History of Khazaria. Brook, Kevin Alan 1996*
- BURSTROM AND CARLSSON *Current Swedish Archaeology Vol 7. 1999. The Swedish archeological society 1999*
- CADOGAN ROTHERY, GUY. *Concise Encyclopedia of Heraldry. Studio Editions 1994*
- CAMPBELL, JAMES. *The Anglo-Saxons. Phaidon Press 1982*
- CARE EVANS, ANGELA. *The Sutton Hoo Ship Burial. British Museum Publications 1986*
- CARR, E. H. *What is History? Penguin 1990*
- CASSON, LIONEL. *The Barbarian Kings. Tree Communications Inc*
- CERAM. C. W. *Gods, Graves and Scholars. The Story of Archaeology, Readers Union 1954*
- CHRISTIAN, DAVID. *A History of Russia, Central Asia and Mongolia. Vol I. Inner Eurasia from Prehistory to the Mongol Empire. Blackwell Publishers 1998*
- CHELIAND, G. AND RAGEAU, JEAN-PIERRE. *The Penguin Atlas of Diasporas. Penguin 1997*
- CHRISTOPHER A. F. AND OBBINK, D. (EDS.). *magika Hiera: Ancient Greek Magic and Religion, Oxford: Oxford University Press, 1991*
- CLARK, S. *Thinking With Demons. Oxford University Press 1997*
- CLARKSON, JESSE D. *A History of Russia. Longmans, Green and Co Ltd 1961*
- COHN, NORMAN. *Europe's Inner Demons. Pimlico 1993*
- *The Pursuit of the Millennium. Paladin 1970*

Christianity's Greatest Controversy - Prelude to Heresy

- COLLEDGE, A. R. *The Parthians*. Thames and Hudson 1967
- COLLON, DOMINIQUE. *Near Eastern Seals*. Trustees of the British Museum 1990
- COMBY, JEAN. (TRANS). BOWDEN, J. AND LYDAMORE, M. *How to Read Church History*. SCM Press 1985
- COMBY, J. *How to Understand the History of Christian Mission*. SCM Press 1996
- COOPER, D. J. *Mithras. Mysteries and Initiation Rediscovered*. Samuel Weiser Inc 1996
- COTTERELL, A. (ED.). *The Penguin Encyclopedia of Classical Civilizations*. Penguin 1993
- COULSON, JOHN. *The Saints*. Burns and Oats London 1958
- COUPE, S. AND SCANLAN, B. *History Begins*. Longman Cheshire 1986
- CRIBB, JOE, COOK, BARRIE, CARRADIGE, IAN. *The Coin Atlas*. Macdonald & Co Pub 1990
- CROSSAN, J. D. *The Birth of Christianity*, Harper-Collins 1999
- CRUMLIN-PEDERSEN, OLE. *Aspects of Maritime Scandinavia AD 200-1200. Proceedings of the Nordic Seminar on Maritime Aspects of Archaeology, Roskilde, 13th-15th March, 1989*. The Viking Ship Museum Roskilde 1991
- CULICAN, WILLIAM. *The Medes and Persians*. Thames and Hudson 1965
- CUMONT, FRANZ. *The Mysteries of Mithra*. Dover Publications 1956
- DANIEL, GLYNN. *The First Civilizations*. Thames and Hudson 1968
- DANIEL, GLYNN. *The Slavs*. Thames and Hudson 1971
- DE GOBINEAU, J. A. *The World of the Persians*. Minerva 1971
- DEISS, LUCIEN. *Early sources of the Liturgy*. Geoffrey Chapman Ltd 1967
- DICKSON, J. H. AND MILL, R.R. (ED.). *Botanical Journal of Scotland. Plants and People. Economic Botany in Northern Europe 800-1800 AD*. Edinburgh University Press 1994
- DMYTRYSHYN, BASIL. *A History of Russia*. Prentice-Hall inc 1977
- DRUCKER, JOHANNA. *The Alphabetic Labyrinth*. Thames Hudson Ltd London 1995
- DUMEZIL, GEORGES. *Gods of the Ancient Northmen*. University of California Press 1973
- ELIADE, MIRCEA. *Shamanism. Archaic techniques of ecstasy*. Bollingen Foundation. Arkana Books 1964
- ERDOES, RICHARD. *AD 1,000. Living on the brink of Apocalypse*. Harper and Row Publishers 1988
- ERLANDE-BRANDENBURG, ALAIN. *The Cathedral Builders of the Middle Ages*. Thames and Hudson 1995
- EVANS, R. J. *In Defence of History*. Granta Books 1997
- FANGER, CLAIRE (ED). *Magic In History - Conjuring Spirits - Texts and Traditions of Medieval Ritual Magic*. Sutton Publishing 1998
- FARRAR, F W. *The Life of Christ*. Cassel and Co 1897
- FICHTENAU, H. *The Carolingian Empire*
- FIDELER, DAVID. *Jesus Christ, Son of God*. Theosophical publishing house 1993
- Fitzmyer, Joseph, A. *Responses to 101 Questions on the Dead Sea Scrolls*. Paulist Press 1992

Christianity's Greatest Controversy - Prelude to Genocide

- FLETCHER, RICHARD. *The Conversion of Europe. From paganism to Christianity 371-1386 AD.* Fontana Press 1998
- FLINT, VALERIE I. J. *The Rise of Magic in Early Medieval Europe.* Princeton University Press 1991
- FOOTE AND WILSON. *The Viking Achievement*
- FOLEY, EDWARD. *From Age to Age. Liturgy Training Publications.* Archdiocese of Chicago 1991
- FOLEY, KIERAN. *History of Killorglin*
- FORDE-JOHNSTON, J. *Prehistoric Britain and Ireland.* Dent and Sons 1976
- FRAENGER, WILHELM. *Bosch.* The Gordon and Breach Publishing Group 1994
- FRAYLING, CHRISTOPHER. *Strange Landscape. A Journey through the Middle Ages.* Penguin Books 1995
- From Vikings to Crusader. Scandinavia and Europe 800-1200 AD.* Nordic Council of Ministers Rizzoli International Pub 1992
- GAGER, JOHN G. *Curse Tablets and Binding Spells from the Ancient World,* Oxford: Oxford University Press, 1992.
- GEIS, GILBERT AND BUNN, IVAN. *A Trial of Witches. A Seventeenth-century Witchcraft Prosecution.* Routledge 1997
- GETTINGS, FRED. *The Dictionary of Occult, Hermetic and Alchemical Symbols.* Routledge and Kegan Paul 1981
- GIBB, H. A. R. (TRANS), DENISON ROSS, SIR E. (ED.). *Travels in Asia and Africa 1325-1354 (by Ibn Battuta).* Robert M. Mc Bride and Company
- GILBERT, A. G. *Magi - The Quest for a Secret Tradition.* Bloomsbury 1996
- GLANTZ AND TOOMRE. *Food in Russian History and Culture,* Indiana University Press 1997
- GIMBUTAS, MARIJA. - *The Balts.* Western Printing Services 1963
- *The civilization of the Goddess.* Harper San Francisco 1991
- *The Living Goddesses,* University of California Press 1999
- GINZBURG, CARLO. *Ecstasies. Deciphering the witches sabbath.* Hutchison Radius 1990
- GLOBB, P.V. *The Bog People. Iron Age Man Preserved,* Faber and Faber 1998
- GODWIN, MALCOLM. *Angels An Endangered Species.* Simon & Schuster 1990
- GORS'KIY, V. S. *Soyati Kiev's'koi Rusi.* Ternopil's'liy Naukovo-doslidniy institut. Kiev ABRIS 1994
- GRAF, FRITZ (TRANS FRANKLIN PHILIP). *Magic in the Ancient World.* Harvard University Press 1999
- GREY, IAN. *History of Russia.* American Heritage Pub Co, inc 1970
- HAGEN, ANDERS. *Ancient People and Places. Norway.* Thames and Hudson 1967
- HAMMERTON, SIR JOHN. *The Illustrated World History.* H. M. Wise & Co 1935
- HARBISON, P. - *Guide to National and Historic monuments of Ireland.* Gill and Macmillan 1970, 1975, 1992

Christianity's Greatest Controversy - Prelude to Genocide

- *Pre-Christian Ireland. From the First Settlers to the Early Celts.* Thames and Hudson

1988

HARRIS, LYNDIA. *The Secret Heresy of Hieronymus Bosch.* Floris Books 1995

HARRIS, R. *Exploring the World of the Bible Lands.* Thames and Hudson 1995

HAYES, M. *The Egyptians.* Lansdown Publishing 2000

HAYWOOD, JOHN. *Dark Age Naval Power.* Routledge 1991

HEALY, J. (TRANS). *Natural History. Pliny the Elder.* Penguin Classics 1991

HEATH, IAN. - *Armies of the Dark Ages.* Ian Heath Wargames Research Group Publication 1980

- *Byzantine Armies 886-1118.* Osprey Publishing Ltd 1979

- *The Vikings.* Osprey Elite Series 1985

HEDEAGER, LOTTE. *Iron Age Societies.* Blackwell 1992

HEER, FRIEDRICH. - *The Holy Roman Empire.* Phoenix 1995

- *The Medieval World.* George Weidenfeld and Nicholson 1962

HIGHAM, R. , BARKER, P. *Timber Castles.* Stackpole Books 1995

HINNELL, JOHN. R. *The Library of the World's Myths and Legends.* Chancellor Press 1997

HOBBSBAWM, ERIC. *On History.* Abacus 1998

HOLMES, GEORGE. *The Oxford Illustrated History of Medieval Europe.* Oxford University Press 1995

HOULIHAN, PATRICK. *Cast a Long Shadow - Reminiscences of life in Killorglin.* Patrick Houlihan 1997

HOUSTON, MARY G. *Ancient Greek and Byzantine Costume & Decoration.* 1963

HUIZINGA, J. *The Autumn of the Middle Ages,* University of Chicago Press 1996

HUNTER, ERICA C. D. PHD. *First Civilizations.* Andromeda Oxford Ltd 1994

ILARION, MITROPOLIT. *Dokhrystiyans'ki Viruzhannya Ukraïns'kovo Narodu.* Oberegi, Kiev 1994

JONES, GWYN. *History of the Vikings.* Gwyn Jones 1969

JONES, P. AND PENNWICK, N. *A History of pagan Europe.* Routledge 1995

JORDAN, MICHAEL. *Encyclopedia of the Gods..* Kylie Cathie Ltd 1992

JULIUS NORWICH, JOHN. *Byzantium. The Apogee.* Penguin Books 1993

KAMEN, H. *The Spanish Inquisitions,* Weidenfeld and Nicolson 1997

KAUL, FLEMING. *Ships on Bronzes. A study in Bronze Age religion and iconography (Vol I and II).* National Museum of Denmark

KELLY, J. N. D. *Oxford Dictionary of popes.* Oxford University Press 1996

KIECKHEFER, RICHARD. *Magic In History - Forbidden Rites - A Necromancer's manual of the Fifteenth Century.* Sutton Publishing 1997

KIECKHEFER, RICHARD. *Magic in the Middle Ages.* Cambridge Medieval Textbooks 1989

KING, C. W. *The gnostics and their Remains.* David Nutt London 1887

KORS, ALAN C. AND PETERS, EDWARD. *Witchcraft in Europe 1100-1700. A documentary history.*

Christianity's Greatest Controversy - Prelude to Genocide

University of Pennsylvania Press 1972, 1995

KRUPP, E. C. *Skywatchers, Shamans and Kings. Astronomy and the Archaeology of Power.* John Wiley and Sons 1997

KUKEYSER, MURIEL. *The Orgy*

LANE FOX, ROBIN. *pagans and Christians.* Penguin Books 1986

LANDSBERG, SYLVIA. *The Medieval Garden.* British Museum Press 1995

LAWRENCE, JOHN. *A History of Russia.* 1978

LEA, H. C. (TRANS). *A History of the Inquisition of the Middle Ages.* Harper and Brothers New York 1887

LEGGE, FRANCIS. *Forerunners and Rivals of Christianity.* University Books Ltd 1964

LEWIS, B. *The Middle East.* Weidenfeld & Nicolson 1995

LEWIS, BERNARD. *The World of Islam.* Thames and Hudson London 1976

LISSNER, I. *The Living Past,* Penguin 1957

LOPEZ, R S, (TRANS). Sullivan, Elizabeth. *The Varangian Voice (May 1995). Leu Feu Gregeois et Les Armes a Feu des Byzantins*

Loubok. *Russian Popular Prints from the late 18th-early 20th Centuries.* Russkaya Kniga Moscow 1992

LOZKO, GALINA. *Ukrains'ke Yazychnistvo.* Biblioteka Ukraintsya. Fotovidioservis 1994

LURKER, MANFRED. *Dictionary of Gods and Goddesses, Devils and Demons.* Routledge and Kegan Paul 1987

MACALISTER, ROBERT. *Archaeology of Ireland.* Bracken books 1996

MACLEAN, SIR FITZROY. *Holy Russia a Historical companion to European Russia.* Sir Fitzroy Maclean 1978

MACMULLEN, R. *Christianity and paganism in the 4th to 8th Centuries.* Yale University Press 1997

MALLORY, J. P. *In Search of the Indo-Europeans. Language, Archaeology and Myth.* Thames and Hudson 1989

MARSDEN, E. W. *Greek and Roman Artillery. Historical Development.* Oxford University Press 1969

MARSHALL, MELISSA. *Novacosm. The Original Zodiac.* Melissa Marshall 1994

MC GINN, B. *Visions of the End. Apocalyptic Traditions in the Middle Ages,* Columbia University Press 1979

McMANNERS, JOHN. *The Oxford Illustrated History of Christianity.* Oxford University Press 1982
Military Aspects of Scandinavian Society. In a European Perspective 1-1300 AD. The National Museum, Center for Maritime Archaeology, Roskilde, and individual authors 1997

MILOVSKY, ALEXANDER. *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum.* 1986

MOHEN, JEAN PIERRE. *The World of Megaliths.* Cassel 1989

Christianity's Greatest Controversy - Prelude to Geroeide

- MONGAIT, A.L. *Archaeology in the U.S.S.R.* Pelican Books 1961
- MORRIS, CHRISTOPHER D. *Church and Monastery in the Far North: An archeological Evaluation*
- MOULTON, J. H. *The Treasures of the Magi.* MS Press 1972, Oxford University Press 1917
- MULLER, MAX, - *Chips from a German Workshop - Vol I Essays on the science of Religion* Longmans, Green and Co. 1868
- *Chips from a German Workshop - Vol III Essays on Literature, Biography and Antiquities* Longmans, Green and Co. 1870
- MULLER, H. J. *The Loom of History.* Museum Press 1978
- MURPHY, G. R. *The Saxon Savior.* Oxford University Press 1989
- MURRAY, M. A. - *The God of the Witches.* Daimon Press Ltd 1962
- *The Witch Cult of Western Europe.* Oxford Paperbacks 1961
- MUSSET, LUCIEN. *The Germanic Invasions. The Making of Europe AD 100-600.* Elek Books 1975
- NASSTROM, BRIT-MARI. *Freyja. The Great Goddess of the North. Lund Studies in the History of Religion Vol V.* Almqvist and Wiksell International Sweden 1995
- NAVEH, J. AND SHAKED, S. *Magic Spells and Formulae: Aramaic Incantations of Late Antiquity,* Jerusalem: Magnes Press, 1993.
- NEWMAN, ALBERT, H. *Introductory Essay on the Manichaean Heresy*
- NICOLLE, DAVID PHD. - *Atilla and the Nomad Hordes.* Osprey Pub Ltd 1990
- *Armies of Medieval Russia 750-1250 - Osprey Military Series* 1999
- *Lake Peipus 1242. Battle of the Ice.* Reed International Books 1996
- NOCK, A. D. *Conversion. The Old and the New in Religion from Alexander the Great to Augustine of Hippo.* The John Hopkins University Press 1933, 1998
- ODIJK, PAMELA. *The Indians.* MacMillan Comp of Aust P/L 1989
- ODY, PENELOPE. *The Complete Medicine Herbal.* Dorling-kindersley London 1993
- ORMEROD, H. A. *Piracy in the ancient world.* John Hopkins Paperbacks 1997
- OXENSTIERNA, COUNT ERIC. - *The Norsemen.* New York Graphic Society Publishers 1965
- *The World of the Norsemen.* Weidenfeld and Nicolson 1967
- PAGE, R. I. *Reading the Past. Runes.* British Museum Publications 1987
- PAVLENKO, U. V. *Peredistoriya Drevnikh Rusov u Svitovomy Konteksti.* Feniks 1994
- PETRUKHIN, V. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov.* Gnozis. Rusich 1995
- PHILLIPS, E. D. *The Royal Hordes. Nomad Peoples of the Steppes,* Thames and Hudson
- PHILLIPS PRICE, M. *The History of Turkey .* George Allen and Unwin
- PINCH, GERALDINE. *Magic in Ancient Egypt.* British Museum Press 1994
- PLACE, R. *The Celts.* Macdonald Education
- POLLINGTON, STEPHEN. *The Warrior's Way.* Blanford Press 1989
- POOLE, A. L. *Domesday Book to Magna Carta 1087-1216.* Oxford University Press 1981
- POPE, MAURICE. *The Story of Decipherment - From Egyptian hieroglyphs to Maya script.* Thames

Christianity's Greatest Controversy - Prelude to Genocide

and Hudson 1999

POPOV, N. V. *Tsareubiistva. Gibel' Zemnykh Bogov* (Regicide. The Death of the mortal gods). Kron-Press 1998

PURKISS, DIANNE. *The Witch in History*. Routledge 1996

RAFFERTY, BARRY. *pagan Celtic Ireland*. Thames and Hudson

RAMACHANDRA DIKSHITAR, V. *War in Ancient India*. Mortilal Banarsidass 1987

RAMANUJAN, A. (TRANS). *Speaking of Siva*. Penguin Classics 1973

Reader's Digest Book of Facts. Reader's Digest Association 1985

REES, ALWYN & BRINLEY. *Celtic Heritage. Ancient tradition in Ireland and Wales*. Thames and Hudson 1961

RICHTER, M. *Medieval Ireland. The enduring tradition*. Macmillan Education 1983, 1988

ROBINSON, J. H. (ED). *Readings in European History Vol I*. Ginn and Co 1904

ROEBUCK, CARL. *The World of Ancient Times*. Charles Scribner's Sons 1966

ROMM, J. *Herodotus*. Yale University 1998

ROSS, A. - *Everyday Life of the pagan Celts*. B.T. Batsford 1970

- *pagan Celtic Britain*. Constable 1967

ROSS, A. & ROBINS, D. *The Life and Death of a Druid Prince. The Story of an archeological Sensation*. Rider 1989

ROUX, GEORGES. *Ancient Iraq* (3rd Edition). Penguin Books 1992

RUDOLF DUGA & LUBOS REJZ. *Minerals of the World*. Arch Cape Press NY 1986

RUSSELL, J B. *A History of Witchcraft*. Thames Hudson 1980

SABLOFF, J. A. & LAMBERG-KARLOVSKIY, C. C. *The Rise and Fall of Civilizations*. Cummings Pub Coy 1974

SAWYER, P. H. AND WOOD I. N. *Early Medieval Kingship*. The University of Leeds 1977

SEAY, A. *Music in the Medieval World*. Prentice-hall Inc 1975

SELIVACHOV, MYKHAILO. *Folk Designs of the Ukraine*. Bayda Books 1995

SHARPE, JAMES. *Instruments of Darkness. Witchcraft in England 1550-1750*. Hamish Hamilton London 1996

SHERRARD, PHILIP. *Byzantium*. Time inc 1971

SHASTRI, PROF J. L. (ED.) AND GANGADHARAN, N. (TRANS). *Ancient Indian Tradition and Mythology. Agni Purana Part I, II and III*. Mortilal Banarsidass Delhi 1984,1985

SEIDOV, Y. *Prarodina Arieu. Sinto*. Kiev 1995

SHUSTER, G. *Istoriya Tainykh Soyuzov* (Vol I and II). REFL Book 1996

SIDKY, H. *Witchcraft, Lycanthropy, Drugs and Diseases - An Anthropological study of the European Witch Hints*. Peter Lang Publishing 1997

STOWERS, JOHN SOIN. *Before and after Puck*. The Fortune Press London

STOYANOV, YURI. *The Hidden Tradition in Europe. The Secret History of Medieval Christian Heresy*.

Christianity's Greatest Controversy - Prelude to Genocide

Arkana Penguin Books 1994

STOTT, CAROLE. *Celestial Charts. Antique Maps of the Heavens.* Studio Editions 1991

SWANE, V. *Growing Roses.* Kangaroo Press 1996

Temple of the Holy Spirit. Sickness and Death of the Christian in the Liturgy. 21st Liturgical Council
St Serge. Pueblo Pub Co 1983

The Russian Chronicles. Garamond Publishers Ltd 1990

THOMPSON, M. W. *Novgorod the Great, Excavations at the Medieval City.* Directed by A. V.
Artsikhovsky and B. A. Kolchin. Evelyn, Adams & Mackay 1967

THORPE, P. J. AND N. *Ancient Inventions.* Michael O'Mara Books Ltd 1994

TILKE, MAX. *Costume, Pattern and Design.* Erns Wasmuth Verlag 1990

TKACH, URI. *History of Ukrainian Costume.* Bayda Books 1986

TODD, MALCOLM. *The Early Germans.* Blackwell Pub 1992

TOLOCHKO, PETRO. *Kiivs'ka Rus'.* Abris 1996

TOULSON, SHIRLEY. *The Celtic Year.* Element 1993

TURVILLE-PETRE, G. *Speculum Norroenum Norse Studies,* Odense University Press 1981

VERNADSKY, GEORGE. *The Origins of Russia.* Oxford University Press 1959

VERNADSKY, GEORGE. *Medieval Russian Laws.* Octagon Books 1979

VON HERBERSTEIN, SIGMUND. *Description of Moscow & Muscovy 1557.* 1969

WALLACE, R. *Rise of Russia.* Time Life Books 1967

WALLACE-HADRILL, J. M. *The Barbarian West 400-1000,* Blackwell Publishers 1996

WARE, TIMOTHY. *The Orthodox Church (New Edition).* Penguin Books 1993

WILSON, D. M. (ED.). *The Northern World. The history and heritage of Northern Europe AD 400-1100.* Thames & Hudson 1980

WILSON, D. M. *The Archaeology of Anglo-Saxon England,* Methuen and Co Ltd 1976

WINDSCHUTTLE, K. *The Killing of History.* Macleay Press 1994

WIT, R. E. *Isis in the Ancient World.* John Hopkins University Press 1997

WOLFRAM, HERWIG. *History of the Goths. (trans) Dunlap, T. J.* University of California Press 1988

LINGUISTIC SOURCES

AKHMANOV, O. S. *Anglo-Russkii Slovar' Gosudarstvennoe Izdatel'stvo Inostrannikh i
Natsional'nykh Slovaryei,* Moskva 1959

BOROKHOV, E. *Entsiklopediya Aforizmov.* Firma Izdatel'stvo ACT 1998

CHERENKOV, L. N. *Tsygansko-Russkii i Russko-Tsyganskii Slovar' Moskva Russkii Yazyk* 1990

DAGLISH AND CANTAB. *Russko-Angliiskii Slovar' (Russian-English Dictionary),* Izdatel'stvo
Russkii Yazyk, Moskva 1978

DAL', V. I. *Poslovitsy Russkogo Naroda.* Eksmo-Press, Moskva 1999

DINEEN, REV. *Irish English Dictionary.* The Education Co of Ireland 1927

Christianity's Greatest Controversy - Prelude to Genocide

KIDD, D. A. *Collins Gem Latin Dictionary*, Harper-Collins 1957

KYIV, KSANA AND BENYUCH, OLEG. *Estonian-English English-Estonian Dictionary*. Hippocrene Concise Dictionary. Hippocrene Books 1994

LEVIČENAS, KH. *Rusko-Litovskii Slovar'* Vol I-IV, Vilnius, Mokslas 1982

MULLER, MAX, *Chips from a German Workshop - Vol IV Essays chiefly on the science of language*, Longmans, Green and Co. 1875

RASHKEVICH, SOSAR AND TIMENCHIK *Anglu-Latviesu Vardnica*, Riga AVOTS 1985

UZHEVICH, I. *Grammatika Slov'yanskaya* (1643). Vidavnitstvo 'Naukova Dumka' Kiev 1990

VASMER, MAX. *Etymologicheskii Slovar' Russkogo Yazyka* (Vol 1-4). Izdatel'stvo Azbuka. Sankt Peterburg 1996

ZHILUKTENKO, BIKHOVETS' AND SHVANTS. *Ukrains'ko-Angliis'kii Slovnik*. Osvita 1995

ZOEGA, G. T. *A Concise Dictionary of Old Icelandic*. Oxford University Press 1961

RELIGIOUS TEXTS

Augustine of Hippo. *De Moribus Ecclesiae Catholicae*- Nicene and Post-Nicene Fathers Series Vol I-IV

Augustine of Hippo. *De Moribus Manichaeorum*- Nicene and Post-Nicene Fathers Series Vol I-IV

Augustine of Hippo. *De Duabus Animabus Contra Manichaeos*- Nicene and Post-Nicene Fathers Series Vol I-IV

Augustine of Hippo. *Acta Disputatio Contra Fortunatum Manichaeum*- Nicene and Post-Nicene Fathers Series Vol I-IV

Augustine of Hippo. *Contra Epistolam Manichaei Quam Vacant Fundamenti*- Nicene and Post-Nicene Fathers Series Vol I-IV

Augustine of Hippo. *Contra Faustum Manichaeum*. Nicene and Post-Nicene Fathers Series Vol I-IV

BARNSTONE, W. (ED). *The Other Bible*. Harper Collins San Fransisco 1984

BETTENSON, HENRY (TRANS). *City of God. St Augustine (c. 387 AD)*. Penguin Classics. Penguin 1984

BLOOMFIELD, M. (TRANS). *Hymns of the Artharva Veda*

BUCK, W. *Mahabharata*. Meridian Books 1973

BUDGE, E. A. W. *The Book of the Dead. Hieroglyphic Transcript and English translation of the Papyrus of Ani*. University Books 1960

BUHLER, GEORGE (TRANS). *Manu* (Vol 25)

CHAND, DEVI. - *The Samaveda*. Munshiram Manoharlal Publishers 1981

- *The Yajur Veda*. Savadeshik Arya Pratinidhi Sabha 1992

DAWOOD, N. J. (TRANS). *The Koran*. Penguin

DARMESTER, J. (TRANS). - *The Zend-avesta Part I (Vendidad. Fargards I-XXII)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University

Christianity's Greatest Controversy - Prelude to Genocide

Editions

- *The Zend-avesta Part II (Sirozahs, Yasts & Nyayis)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions
- DONIGHER O'FLAHERTY, WENDY (TRANS). *The Rig Veda*. Penguin Classics 1981
- EASWARAN, EKNATH. *The Upanishads*. Arkana books 1987
- FREAKE, J. (TRANS) AND ED TYSON, D. (ED.). *Three Books of Occult Philosophy. Cornelius Agrippa (1531AD)*. Llewellyn Publications 1995
- GANGADHARAN, N. AND SHASTRI, J. - *Agni Purana Part I, Ancient Indian Tradition and Mythology*. Motilal Banarsidass 1984
 - *Agni Purana Part II, Ancient Indian Tradition and Mythology*. Motilal Banarsidass 1986
 - *Agni Purana Part III, Ancient Indian Tradition and Mythology*. Motilal Banarsidass 1986
 - *Agni Purana Part IV, Ancient Indian Tradition and Mythology*. Motilal Banarsidass 1987
- HOGART, R. C. *The Hymns of Orpheus*. Phanes Press 1993
- HOLLINGSWORTH, PAUL (TRANS). *The Hagiography of Kievan Rus'*. President and Fellows of Harvard 1992
- INNES, MARY. M. (TRANS). *Orpheus in the Underworld. Ovid of Metamorphoses*. 1955. Penguin 60's Classics
- JOLLY, J. (TRANS). *The Minor Law Books* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions
- LE FEBVRE, DOM GASPAR. *Saint Andrew's Daily Missal*. Liturgical Apostolate Abbey of St Andre 1951
- MILLS, J. (TRANS). *Zend-avesta Part III (Yasna, Visparad, Afrinagan, Gathas, The Gahs, Fragments of Zoroastrian Scripture)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions
- MODI, J. J. *The Religious Ceremonies and Customs of the Parsees*, Bombay, 1922
- PALMER, G.E.H, SHERRARD, P, WARE, KALLISTOS (TRANS). *The Philokalia*. Faber and Faber 1979
- ROBINSON, J. M. (ED). *The Nag Hammadi Library, Members of the Coptic gnostic Library Project*. Harper Collins Pub San Fransisco 1990
- STANFORTH, M. (TRANS). *Early Christian Writings*. Penguin Classics 1987
- TALBOT, C. H. *The Anglo-Saxon missionaries in Germany (including The Life of St Willibrord, The Life of St Boniface, The Correspondence of St Boniface, The Hodoeporicon of St Willibald, The Life of St Sturm, The Life of St Leoba, The Life of Lebuin)*. Sheed and Ward London 1954
- TAYLOR, T. (TRANS). *On the Mysteries of the Egyptians, Chaldeans and Assyrians. Iamblichus*. Stuart Watkins 1821, 1895, 1968

Christianity's Greatest Controversy - Prelude to Genocide

The Divine and Holy Liturgy of Saint John Chrysostom. Arabic text. Librairie St Paul 1978 English text. Alleluia Press 1969

The Good News Bible

The Holy Bible (King James Version). Oxford University Press

The Liturgy of St Germanus of Constantinople. St Vladimir's Seminary Press

The Liturgy of St Cyril of Jerusalem (including the Protocatechesis). St Vladimir's Seminary Press

THOMAS, P. C. *General Councils of the Church.* The Bombay St Paul Society 1993

WEST, W. E.

- *The Pahlavi Texts Part I (Bundahisn, Selections of Zad-Sparam, Bahman Yast, Shayast-la Shayast)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions

- *The Pahlavi Texts Part II (Dadistan i Dinik & The Epistles of Manuskihar)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions

- *The Pahlavi Texts Part III (Dina i Mainog i Khirad, Sikand Gumanik Vigar, Sad-Dar)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions

- *The Pahlavi Texts Part IV (The Nasks. Dinkard Book VIII, Dinkard Book IX, Dinkard Book III, Dinkard Book IV, The Rivyats, Din Vigirgird, Nask Fragments)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions

- *The Pahlavi Texts Part V Maroels of Zoroastrianism, Dinkard Book VII, Dinkard Book V, Selections of Zad-Sparam)* Sacred Books of the East. Motilal Banarsidass 1974/1975/1977 reprints of 1887, 1889 & 1897 Oxford University Editions

FOLKLORE AND MYTHOLOGY

PRIMARY SOURCES

DRONKE, U. *The Poetic Edda*, Oxford at the Clarendon Press 1969

FELL, C. (TRANS). *Egil's Saga*. Everymans 1985

LAING, SAMUEL (<http://sunsite.berkeley.edu/OMACL/Heimskringla/ynghinga.html>) *The Ynglinga Saga*. Online Medieval and Classical Library Release #15b. Oct 1996. The English translation is drawn from Samuel Laing's translation, London, 1844. Originally written in Old Norse, app. 1225 A.D., by the poet and historian Snorri Sturluson.

PALSSON, H. AND EDWARDS, P. - *Seven Viking Romances*. Penguin Books 1985

- *Vikings in Russia. Yngvar's Saga and Eymund's Saga*. Edinburgh University Press 1989

- *Orkneyinga Saga*. Penguin Classics 1978

Christianity's Greatest Controversy - Prelude to Gerardeide

Slovo o polky Igoreve. Kiev vidavnitstvo khudozhn'oi literaturi Dnipro 1985

YOUNG, J. I. *The Prose Edda. Tales from Norse Mythology*, University of California Press 1966

SECONDARY SOURCES

ASOV, ALEXANDER. *Mify i Legendy Drevnikh Slavyan (Myths and Legends of the Ancient Slavs)*. Zlataya Tsep' 1998

BARING-GOULD, SABINE. *Myths of the Middle Ages*. Blanford 1996

BOND, JANET AND COLIN. *Sacred Waters. Holy wells and water lore in Britain and Ireland*. Granada Books 1985

BOSLEY, K. *The Kalevala*, Oxford World's Classics, Oxford University Press 1989

BRANSTON, BRIAN. *The Lost Gods of England*. Constable 1993

BUTCHER, S. H. AND LANG, A. (TRANS). *The Odyssey of Homer*. Airmont Publishing Co 1965

COTTERELL, ARTHUR. *The Illustrated Encyclopedia of Myths and Legends*. Marshal Cavendish Ltd 1985

ELLIS DAVIDSON, H. R. - *Gods and Myths of Northern Europe*. Penguin Books 1990

- *Myth and Symbols in pagan Europe. Early Scandinavian and Celtic Religions*, Manchester Universtiy Press 1988

- *Roles of the Northern Goddess*. Routledge 1998

- *Scandinavian Mythology*, Hamlyn 1969

- *The Lost Beliefs of Northern Europe*, Routledge 1993

Folktales of the Amur. Stories from the Russian Far-east 1980

FRAZER, J. G. - *The Golden Bough (Vol II, Part III-VII)*. Macmillan 1913

- *The Golden Bough*. Papermac 1995

GRANT, JOHN. *An Introduction to Viking Mythology*. Quintet Publishing 1990

HUSAIN, SHABRUKH. *The Virago Book of Witches*. Virago Press 1993

HUTTON, R. *The Stations of the Sun. A History of the Ritual Year in Britain*. Oxford University Press 1996

ISAACS, B. (TRANS). *Skazki. The Frog Princess*. Goznak 1973

JACOB, ALARIC. *A Russian Journey*. 1969

JONES, ALISON. *Larousse Dictionary of World Folklore*. Larousse 1995

KARPENKO, MIKOLA. *Velesova Kniga. Ukrains'kii Tsentrukhovnoi Kul'turi* 1998

KORINFESKII, A.A. *Narodnaya Rus'*. Rusich. Smolensk 1995

KRISHCHUK, MIKHAILO. *Ukrains'ka Mifologiya*. Ternopil' 1994

MAGNUSSON, M. *Hammer of the North. Myths and Heroes of the Viking Age*. Orbis Publishing 1976

MAKSIMOV, S. *Kul' khleba. Nechistaya, nevedomaya i krestnaya sila*. Rusich. Smolensk 1995

MULLER, MAX, *Chips from a German Workshop - Vol II Essays on Mythology, Traditions and*

Christianity's Greatest Controversy - Prelude to Genocide

Customs Longmans, Green and Co.1868

OPIE, IONA AND TATEM, MOIRA. *Oxford Dictionary of Superstitions*. Oxford University Press 1996

ORCHARD, A. *Dictionary of Norse Myth and Legend*, Cassell 1997

POWER, PATRICK, C. *The Book of Irish Curses*. The Mercier Press 1991

POGOSKY, A.(A TRANSLATION OF PUSHKIN, ALEXANDER). *The Song of the Wise Oleg*. Aurora Art Publishers Leningrad

Russkie Narodniye Skazki. Vika press 1992

Sadko. A Russian Epic. Khudoshhestvennaya Literatura Publishers Moscow 1992

SAXBY, J. M. E. *Shetland Traditional Lore*, Grant and Murray 1932

SHAW IVERSEN, P. *Folktales of Norway*. University of Chicago Press 1973

SHERMAN, J. *Vassilisa the Wise, a tale of mediieval Russia*. J. Sherman 1988

SIMONOV, PYOTR. *Essential Russian Mythology*. Thorsons 1997

SIMPSON, JACQUELINE. *European Mythology*. Hamlyn Publishing Group 1987

Standard dictionary of folklore, mythology and Legend. Funk and Wagnells 1950

TURVILLE-PETRE, E. *Myth and Religion of the North. The Religion of Ancient Scandinavia*. Weidenfeld and Nicolson 1964

UNTERMAN, ALAN. *Dictionary of Jewish Lore and Legend*. Thames & Hudson Ltd 1991

VLASOVA, M. *Novaya Abevega Russkikh Syeverii (The New ABC of Russian Superstitions)*. Severo-Zapad Sankt Peterburg 1995

WARNER, ELIZABETH. *Heroes, Monsters and Other Worlds from Russian Mythology*. Elizabeth Warner 1985

World Mythology. Duncan Baird Publishers 1993

ZHELEZNOVA, I. (TRANS).

- *Skazki. Fenist the Falcon*. I. Zheleznova 1977. Goznak 1973

- *Skazki. Vassilisa the Beautiful*. I. Zheleznova 1976. Goznak 1973

REFERENCE BOOKS

Book of Facts. Reader's Digest 1985

Colliers Encyclopedia. MacMillan Education Coy 1991

Cosmic Duality. Time Life inc 1991

Encyclopedia Britannica. Encyclopedia Britannica Inc 1988

Encyclopedia of the Occult. Bracken Books 1988

Encyclopedia of Religion. Mac Millan Publishing Coy 1987

Encyclopedia of World Art (Vol I-XVI). Mc Graw-Hill Publishing Company 1959

Funk & Wagnalls Encyclopedia 1973

Macquarie Dictionary of Trees and Shrubs. Macquarie Library 1986

Man, Myth and Magic. Marshal Cavendish Ltd 1985

Christianity's Greatest Controversy - Prelude to Gerotseide

Mysteries of the Unknown Series - Ancient Wisdom and Secret Sects.

Time Life inc 1990 - *Magical Arts. Time*

- *Secrets of the Alchemists.*

New Catholic Encyclopedia. Catholic University of America 1967

New Larousse Encyclopedia of Mythology. The Hamlyn Group 1972

Quest for the Past. Reader's Digest 1985

Royal Horticultural Society Gardeners Encyclopedia of Plants and Flowers. Dorling Kindersley 1989

The Encyclopedia of World Faiths. MacDonald and Co Publishers 1987

The Times Atlas of World History -Times Books Ltd 1978

The World Atlas of Archaeology. Mitchell Beazley Pub 1985

Figures

The following illustrations are predominantly the author's graphic reproductions of artefacts found in the following sources. A special thanks to Pia Coviello for kindly granting permission to reproduce the listed photographs.

Fig 1.1 *Persian Mythology*, p. 53

Fig 1.2 *New Larousse Encyclopedia of Mythology*, p. 317.

Fig 1.3 *The Barbarian Kings*, p. 123.

Fig 1.4 *An Archaeology of the early Anglo-Saxon Kingdoms*, fig 4.9, p. 82.

Fig 1.5 *Kiitos'ka Rus'*.

Fig 2 *Kiitos'ka Rus'*.

Fig 3.1 *The Wooden Architecture of Russia.*

Fig 3.2 *European Mythology*, p. 42-43.

Fig 4.1 *Kiitos'ka Rus'*.

Fig 4.2 An artistic reconstruction made by the author.

Fig 4.3 *Scandinavian Mythology*, p. 54.

Fig 4.4 *Scandinavian Mythology*, p. 54

Fig 4.5 *The Medes and Persians*, fig 39, p. 138.

Fig 4.6 *Viking Mythology*, p. 53.

Fig 4.7 *Civilization of the Goddess.*

Fig 4.8 *Death in the Middle Ages*

Fig 5.1 *Novgorod the Great - Excavations at the Medieval City*, p. 11

Fig 5.2 *The Wooden Architecture of Russia.*

Fig 5.3 Author's photograph

Christianity's Greatest Controversy - Prelude to Genocide

Fig Fig 5.4 *Lake Peipus 1242.*

Fig 5.5 *Timber Castles.*

Fig 5.6 *Magi - The quest for a secret Tradition*

Fig 5.7 *Cathedrals*, p. 10

Fig 5.8 ***

Fig 5.9 After www.bamjam.net/iran/bam.html bam05.jpg

Fig 6.1 *The Lion Handbook to the Bible.*

Fig 6.2 *The Barbarian Kings*, p. 19.

Fig 6.3 *Encyclopedia of World Art*, plate 24.

Fig 6.4 *Persian Mythology*, p. 10

Fig 6.5 *From Viking to Crusader*, fig 234, p. 302.

Fig 6.6 *Encyclopedia of World Art*, plate 251.

Fig 6.7 *Encyclopedia of World Art*, plate 257.

Fig 7.1 *Encyclopedia of World Art*, plate 178.

Fig 7.2 *Encyclopedia of World Art*, plate 132.

Fig 7.3 *Mify i Legendy Drevnikh Slavyan*, p. 79.

Fig 7.4 A motif carved into floor paving from Hamadan, Achaemenid Iran. *The world of the Persians*, p. 94.

Fig 7.6 After church reliefs shown in *Lake Peipus 1242. Battle of the Ice.* pp. 43, 70

Fig 7.7 *New Larousse Encyclopedia of Mythology*, p. 189.

Fig 7.8. *Lion Handbook of the Bible*, p.253

Fig 7.9 *Gods, Demons and Symbols of Ancient Mesopotamia*

Fig 7.10 *Magic in Ancient Egypt*, fig 78, p. 148

Fig 7.11 After church reliefs shown in *Lake Peipus 1242. Battle of the Ice.* pp. 43, 70

Fig 7.12 *Persian Mythology*, p.106

Fig 8.1 *Cosmic Duality*

Fig 8.2 Yazata genii statue

Fig 8.3 *From Viking to Crusader*, fig 430, p. 340.

Fig 8.4 *Cosmic Duality*

Fig 9.1 *European Mythology*, p. 109.

Fig 9.2 *Encyclopedia of World Art*, plate 178

Fig 9.3 *Mify i Legendy Drevnikh Slavyan*, p. 80.

Fig 9.4 *From Viking to Crusader*, Fig 5, p. 207.

Fig 9.5 *Mify i Legendy Drevnikh Slavyan*, p. 81.

Fig 9.6 *From Viking to Crusader*, Fig 1, p. 210.

Fig 10.1 *Fine Books*, p. 16

Fig 10.2 *The Encyclopedia of World Art*

- Fig 10.3 *From Viking to Crusader*, fig 430, p. 340.
- Fig 10.4 *From Viking to Crusader*, fig 443, p. 344.
- Fig 10.5 *From Viking to Crusader*, fig 167, p. 272.
- Fig 10.6 Philip's Illustrated Atlas, p. 92
- Fig 10.7 *From Viking to Crusader*, fig 459, p. 348.
- Fig 11.1. *Encyclopedia of World Art*, plate 252.
- Fig 11.2. *Mithras, Mysteries and Initiation Rediscovered*, fig 34, p. 110.
- Fig 11.3. *Encyclopedia of World Art*, plate 54.
- Fig 11.4 *The Mysteries of Mithra*, fig 43, p. 186.
- Fig 11.5 *From Viking to Crusader*, fig 458, p. 348.
- Fig 12.1 Author's photo
- Fig 12.2 Courtesy of Pia Coviello.
- Fig 12.3 Author's photo
- Fig 13.1 Author's photo
- Fig 13.2 Courtesy of Pia Coviello.
- Fig 13.3 Courtesy of Pia Coviello.
- Fig 13.4 Courtesy of Pia Coviello.
- Fig 13.5 Author's photo
- Fig 14.1. *The Spanish Inquisition*, plate 2.
- Fig 14.2. *The Spanish Inquisition*, plate 3.
- Fig 14.3 *The Parthians*, fig 30.
- Fig 14.4 *The Spanish Inquisition*, plate 4.
- Fig 14.5 *The Spanish Inquisition*, plate 4.
- Fig 14.6 *The Spanish Inquisition*, plate 5.
- Fig 14.7 *The Parthians*, fig 31.
- Fig 14.8 *The Orthodox Church*
- Fig 14.9 *The Oxford Illustrated History of Christianity*, p. 230
- Fig 14.10 *The Oxford Illustrated History of Christianity*, p. 226
- Fig 15.1 *Exploring the World of the Bible Lands*, p.90
- Fig 15.2 *The Penguin Encyclopedia of Classical Civilizations*, p. 153.
- Fig 15.3 *The Mystery of the Egyptians*, GSP Reference Library
- Fig 15.4 *Ancient Iraq*
- Fig 15.5 *Persian Mythology*, p.103
- Fig 15.6 *The Penguin Encyclopedia of Classical Civilizations*, p. 188.
- Fig 15.7 *Near Eastern Seals*.
- Fig 15.8 *The Mystery of the Egyptians*, GSP Reference Library
- Fig 15.9 *Near Eastern Seals*.

Fig15.10 *Persian Mythology*, p.103

Endnotes

1 - St Luke allegedly painted Jesus with blue eyes.

1a - Gilbert, A. *Magi - The Quest for a Secret Tradition*

1b - Alternative spellings are Caspar, Mechior and Balthasar, said to be from Tarsus, Persia and Saba respectively. In legend Balthasar was a black Ethiopian.

2 - (NT) *Matthew* 2:2

3 - (NT) *Matthew* 2:5-6

4 - (NT) *Matthew* 2:9-12

5 - (NT) *Matthew* 2:13. To help cement his rule over the Jewish people, Herod torched all of the Jewish genealogical archives, which showed the bloodline of each and every family, including which of them were descended from Ammonite and Moabite stock (*The History of the Church* I:7). From that time identifying the family origins of a potential Messiah became difficult. According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in *The History of the Church* III:20, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.

6 - Josephus. *Thrones of Blood*, p. 61 Josephus may have placed some store in Jesus as the Messiah stating 'There was about this time a wise man named Jesus - if it is lawful to call him a man, for he was a doer of wonderful works ... He was the Christ'.

Christianity's Greatest Controversy - Prelude to Geroeide

7 - Fr. J Briand. *The Judaeo-Christian Church of Nazareth*

8 - *The Life of Christ*, p. 655-666

9 - (NT) *Matthew* 23: 31-33. See also West - *Pahlavi Text Part III*, p.241. This same scripture is retold to Magian audiences in *Sikand-Gumanik Vigar* XV, with Jesus' wording appearing as ' "How is it possible for you to do good works when you are Jewish evil-doers?" And it was not his (Jesus') own father he called an evil-doer'. In the lead up to Christ's baptism in the Jordan, John the Baptist before him bore similar animosity toward the Jewish priestly establishment of that day. As John cleansed away peoples sins in the river, and heard their confessions, a group of Pharisees and Sadducees turned up, possibly to see what was going on, possibly to participate. John, the son of Zacharias, a fire priest and incenser of the order of Abia, addressed them with unabashed insolence 'O generation of vipers, who hath warned you to flee from the wrath to come'? (NT) *Matthew* III:7

10 - (NT) *Matthew* 23: 34

11 - I compiled this schematic from information found in the *Fihrist of Al-Nadim*, tempered by Magian scripture and the teachings of Iamblichus on the matter.

12 - The 'Spirit of Wickedness' was said to be a timeless evil, which in the later Zurvanite view was thought to perpetuate the aims of the Evil One throughout every age. This concept became Christianized, thereafter being immortalized in medieval apocalyptic literature as the 'Mystical Antichrist'.

13 - See a broad range of Zoroastrian texts, as found in the bibliography.

14 - Stoyanov, Yuri. *The Hidden Tradition in Europe*, p. 27-32. Stoyanov gives a good run-down on Zurvanism in his book. See also Culican, W. - *The Medes and Persians*, p. 27

15 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXX:4*

16 - See Cumont and Stoyanov.

17 - Pliny the Elder. *Natural History* II:15,16,21

18 - *Sikand-Gumanik Vigar* XIV:4-8.

19 - *Sikand-Gumanik Vigar* XIV:38

20 - *Sikand-Gumanik Vigar* XIII:148

21 - *Sikand-Gumanik Vigar* XIV:82-86

22 - (NT) *Mark* 16:19, *Luke* 24:50

23 - *The History of the Church*, p. 108-109 *the History of the Church* 4:7.

24 - *The History of the Church*, p. 121 , 4:15.

25 - *The History of the Church*, p. 161 , 5:16.

26 - *The History of the Church*, p. 86-89

27 - *Mark* I:21. But his teachings deviated from those of traditional rabbinical Judaism. 'they (the rabbis) were astonished ... what new teaching is this?' Whatever Hebrew Jesus had masterfully acquired, may not have been gained within the Jewish religious community,

Christianity's Greatest Controversy - Prelude to Genocide

culminating in your typical *Bar Mitzvah*. For during a feast in which Christ taught in the temple 'the Jews marvelled, saying, How knoweth this man letters, having never learned?' (John VII:15)

28 - Roebuck. *The World of Ancient Times*. p. 699-701

29 - In *The History of the Church* V: 23-25 you will find historical references to the events of the big confrontation over the Easter controversy, and both sides of the argument.

30 - (NT) *Acts* 2

31 - Robin Lane Fox - *pagans and Christians*, p. 278-279

32 - Williamson, G. A. *The History of the Church* I:13 and II:1, p. 31-33

33 - Lane Fox, R. *Pagans and Christians*, p.587

34 - The full extract was taken from the translation of Abercius' obituary monument, as found in Comby, J. *How to Read Church History*, p. 60

35a - Williamson, G. A. *The History of the Church*, VIII:11. p. 268

35 - Lane Fox, R. *Pagans and Christians*, p.587

36 - Ibid. p.278-279, and Augustine's *The City of God*

37 - Lane Fox, R. *Pagans and Christians*, p. 269

38 - Ibid. p. 290

39 - Nock, *Conversion*

40 - Baring-Gould, S. *Myths of the Middle Ages*, p. 11

41 - Ibid., p. 12

42 - Ibid. , p. 9-12

43 - Ibid. , p. 11-12

44 - Ibid. , p. 11

45 - Ibid. , p. 12

46 - Ibid. , p. 12-13

47 - Ibid. , p. 11

48 - *The Penguin Encyclopedia of Classical Civilization*, p. 182. Having said that, the Magi, according to one theory, suspected Chosroes of being a closet Christian. While in Jerusalem Chosroes inflicted a great deal of damage, but was visibly moved upon entering the Church of the Nativity, where he saw for himself imagery of the three wise Magi worshiping baby Jesus. If true, Chosroes may have wanted the True Cross for himself.

49 - Baring-Gould, S. p. 10

51 - Ibid. , p. 16

52 - Ibid. , p. 11

53 - See Baring-Gould and Vernadsky

54 - See Vernadsky. *The Origins of Russia*

55 - Baring-Gould, S. *Myths of the Middle Ages*, p. 13

Christianity's Greatest Controversy - Prelude to Herocide

- 56 - Baring-Gould, S. , p. 12
- 57 - *Pahlavi texts Part I, Bahman Yast III:10*, p. 218
- 58 - Warner, E. *Heroes, Gods and Other Worlds from Russian Mythology*
- 59 - Baring-Gould, S. , p. 12-13
- 60 - Ibid. p. 12-15
- 61 - Ibid. , p. 11
- 62 - Ibid. , p. 14
- 63 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 64 - Baring-Gould, S. , p. 13
- 65 - Skelton and Painter. *The Vinland Map and the Tartar Relation*, p. 68
- 66 - Ibid. , p. 70
- 67 - Thorpe, p.226-231. See also the *Vinland Saga* and the *Primary Chronicle*.
- 68 - Information on the Nestorian missions can be found in *The Oxford Illustrated History of Christianity*, *The New Catholic Encyclopedia* and *How to Understand the History of Church Mission*, just to name a few books.
- 69 - *The World Atlas of Archaeology*. In that early phase of conversion Magian converts seem to have dispensed with holy fires after adopting Christianity, a normally unthinkable proposition. The rational may be contained in their own scriptures, which state 'be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for a long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when the renovation (of the divine Saviour Smosha) shall have become complete' (*Yasna LXII:1-5*).
- 70 - Lane Fox, R. *Pagans and Christians*, p. 623
- 71 - Heer. *The Holy Roman Empire*, p. 4
- 72 - *Cathedrals*, p.82-83
- 73 - Krishchuk, M. *Ukrain'ska Mifologiya*, p. 8. See also Lozko, G. *Ukrains'ke Yazichnistvo*
- 74 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 75 - Wolfram, H. *History of the Goths*, p. 49
- 76 - Ibid. and Lane-Fox - *Pagans and Christians*
- 77 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 78 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 100-101
- 79 - In the *Origins of Russia* Vernadsky examines various terminologies for the Volga, drawing attention to the antiquity of this one.
- 80 - *The Oxford Illustrated History of Christianity*, p. 88
- 81 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIV:14*
- 82 - (*Avesta*) *Srosh Yast IV*
- 83 - Vasmer, M. *Vol IV*

Christianity's Greatest Controversy - Prelude to Genocide

84 - *Bundahishn* II:10-11

85 - A point also raised in *The History of the Church* III:20, 28).

86 - See Eusebius' *the History of the Church* for St John's confrontation with Cerinthus, the originator of the so-called Cerinthian millenarian heresy. Eusebius also discusses the quest to exterminate the remaining members of the House of David. Only two nameless men survived and were personally freed by Emperor Domitian after admitting that Christ's kingdom never was or will be situated in this world.

87 - (*Pahlavi*) *Bundahishn* VI: 1,4

88 - (*Avesta*) *Yasna* LVII, XI: 27

Sraosha would lead a great army of Holy Immortals, the heavenly host, in the apocalyptic war against the demons. *Farvardin Yast* I:17 'In fearful battles they are the wisest for help, the *Fravashis* (sainted souls) of the faithful. The most powerful amongst the *Fravashus* of the faithful, O *Spitama!* are those of the primitive law or those of the *Saoshayants* not yet born, who are to restore the world'.

89 - (*Avesta*) *Yasna* LVII, V:11-12

90 - (*Pahlavi*) *Srosh Yast* *Hadholkht* I: 3

91 - (*Avesta*) *Yasna* LVII, XIII:33

92 - Macalister. *The Archaeology of Ireland*, p. 357

93 - Elliot, R. W. V. *Runes - An Introduction*, p. 93

94 - Fletcher, R. *The Conversion of Europe*, p. 266

95 - *Ibid.* , p. 267

96 - Zoega, p. 96

97 - Murphy, G. R. - *The Saxon Saviour*, p.51-52.

This might be what is described in scripture when Jesus says; 'For I tell you, that many prophets and kings (both Jewish and Pagan) have desired to see those things which ye see (Jesus and his miracles), and have not seen them' (Luke X:24). What I believe to be an example of an Anglo-Saxon *Sraosha* cross can be found in Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, p. 82

98 - Barnstone, W. (Ed). *The Other Bible*

99 - Magi - *The Quest for a Secret Tradition*, p.189

100 - Those wanting to trace back the sources for these images should look in the Figures after the bibliography.

101 - *New Larousse Encyclopedia of Mythology*, p.317

102 - *The Great Constroversy Between Christ and Satan*, p. 294. At the 337 AD episcopal Council of Laodicia, Canon 29 was passed to reinforce Sunday as the Christian Sabbath, and not the Saturday, as in the case of Judaism. It states 'Christians shall not Judaize and be idle on Saturday ... but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work

Christianity's Greatest Controversy - Prelude to Herocide

on that day. If however they are found Judaizing (the Sabbath) they shall be excommunicated from Christ'. (Hefele, *A History of the Councils of the Church*). To some extent eastern traditions helped carve this law. As I explained in the *True History of Wizards and Witches*, the Chaldees assigned one of the planetary bodies to each day of the week, as its guardian, and object of veneration. This being the case Saturn (the 'Great Maelific', causer of grief, from which we get the term Satan) was allocated Saturday (ie; Saturnsday), whereas the Sunday was governed by Helios (ie; Sunday). For this reason a Saturday Sabbath was regarded as a black Sabbath in many quarters; effectively an act of demonolatry and apostasy.

103 - *The Oxford Dictionary of Superstitions*, p.131-132

104 - Zoega, G. *A Concise Dictionary of Old Icelandic*

105 - *Portable Medieval Reader*, p.450 Source: *Memoirs of Usamah* - Trans P. K. Hitti, Columbia University Press 1929

106 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXXIII:1*

107- (NT) 2 Peter 3: 3-7

108 - (NT) Revelation 19: 11-21 and 20: 1-3

109 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p.500

110 - *Dadistan-i Dinik II: 13*

111 - (NT) Matthew 17: 2-5

112 - (NT) Luke 22: 44

113 - The Virgin Mary was an unexpected stumbling block for the potential Jewish and Gentile convert, a topic freely exploited by antichristian rabbis and Magian conservatives alike. Mary is spoken of in the *Toldoth Jeschu* only in the most defamatory terms (eg; 'whore'). To help stem the flow of Magians to Christianity Magian polemicists wrote passages like; 'And there are some even who say that the Messiah is the sacred being himself. Now this is very strange, when the mighty sacred being, the maintainer and cherisher of the two existences, became of human nature, and went into the womb of a woman who was a Jew. ... into a polluted and straightened place'. (West Pahlavi Texts Part III, p. 231-232 *Sikand Gumanik Vigar* XV:31-33). Whereas the Church has, from its earliest beginnings, the greatest imaginable veneration of the Holy virgin.

114 - *Strong's Concordance* - the appended Hebrew-Chaldean and Ancient Greek dictionaries.

115 - *Strong's Concordance* and Trenchard. *A Complete Vocabulary Guide to the Greek New Testament*

116 - Consider also the following Kievan Rus' sermon on Our Lady. Eastern Sun symbolism is clearly apparent in it; 'Who will proclaim the power of our Lady? ... Through her our salvation flourished, through her we were raised from our first fall. She broke the curse of our first mother, she poured forth blessing for us. From her did the Sun of Righteousness shine forth for us, dispersing the darkness of ignorance and enlightening us with the light of the knowledge of God. From her and for her sake was the true Light revealed to us, for she is the mother of life, she is the source of immortality'. (The

Christianity's Greatest Controversy - Prelude to Genocide

Edificatory Prose of Kievan Rus', p.137. Homily 4, for Wednesday: On the Most Pure and Ever Virginal Mother of God, Mary)

117 - *The Life of Christ*, p.689

118 - *Archaeology in Ireland*, p. 355

119 - Macalister. *The Archaeology of Ireland*, p. 365

120 - *The History and Topography of Ireland*: 69

121 - *The History and Topography of Ireland*: 69

122 - Hutton, R *The Stations of the Sun*, p. 135

123 - Palsson and Edwards. *Vikings in Russia*, p. 51

124 - Thorpe, L. *The History of the Franks* IV:40, p. 235

125 - For example the Russian word for something 'sacred' or 'holy', or 'a saint' (*svyatoi, svet, sveta, sveto*) comes from the Avestan language of the Magi, rather than the Latin (*sanctus*) or Greek (*hagios*). The Old Russian and Old Slavonic was *svyat'*. The same saintly terminology was common to other Slavs also; *svet, sveta, sveto* (Bulgarian, Serbo-Croat, Slovenian), *svatu* (Czech), *swietu* and *swenta* (Polish), *sventas* (Lithuanian), *swenta* (Old Prussian). They come directly from the Avestan words *spenta* (meaning "holy" or "saintly") or *spanah* (meaning "sanctity"). *Svyat'* is also connected with the Old Indian word *svantas* meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan (Vasmer, M. , Vol III, p. 585).

126 - *Kievs'ka Rus'*, p.336-337

127 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.264

128 - *The History of Witchcraft*, p.52

129 - Thorpe, L. *The History of the Franks* X:25 - *The Bogus Christ of Bourges*, p. 585-586

130 - *Ibid.* , p.585-586

131 - *The Cathedral Builders of the Middle Ages*, p.63, *The Medieval World*

132 - Hollingsworth. *The Hagiography of Kievan Rus'*

It is fascinating that several medieval hagiographies reveal noble birds of prey, or carrion eating ravens shepherding the corpse of a dead or martyred Christian saint, preventing it from being devoured, especially by dogs and other birds. The meaning of these tales is crystal clear to my mind; God no longer countenanced excarnation (a funeral method preferred by the Magians), and that any true follower of Christ was to desist from defleshing rites for the dead.^a

In Chapter X of *The Life of Saint Cuthbert*, we find the story of Cuthbert praying to God while standing in the ocean, up to his neck in water. According to the recollections of the young monk who spied him leave the water, two otters^b scampered up the beach to where Cuthbert was drying off. There they lay at his feet, and in adoration of his piety dried the water from him with their bodies. If this incident is viewed through Magian eyes, we find that the Sea Otters (the *extremely holy* 'sea-dogs' as the Magi called them) gave adoration to

him. And yet his immersion in seawater is a little un-Magian in that any true magus would have had to undergo a *Bareshnum* cleansing for doing so. On this basis we might say that Cuthbert was portrayed to his readers as a holy saint (in a Magian sort of way), but performing acts which Magians are less likely to have done.

In Chapter II of the same text, Cuthbert is crippled by a tumor on his leg, but saved from his affliction through the intervention of an angel mounted on a white horse. The angel tended his wound with a healing mixture of milk and milled wheat. Again we find Magian parallels in this hagiographical account, but as current wisdom has it, this heavenly horseman was one of the riders out of the (OT) *Book of Maccabees*.

In Chapter XX, St Cuthbert is depicted as a friend of the eagle, and discipliner of ravens that had been up to a little mischief. Once the ravens had stopped wrecking people's roofs, he developed a good relationship with them.

Some Frankish clergy might have identified themselves with the white *fravashis*. Adam of Bremen spoke out against the Frankish clergy's use of marten fur to line their cloaks, which he regarded as a custom both wicked and unbecoming. Interestingly the disciples of the Sun-like *Sraosha*, the pagan world messiah were supposed to have worn black marten fur cloaks on the field of battle during the war against Ahriman;

'The illustrious Peshyotanu forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty';

If some segments of the medieval clergy chose to wear marten fur for this reason, then they would have perceived themselves as the servants of Christ, the Sun of God. Since the portion of Magian scripture mentioning this belongs to a very early tradition, it might indicate that early Magianism was in some way linked with the forests of the North, rather than the scorched deserts of Central Asia.

But the comparison between Christian and Magian saints has to end there, for the Magi went a step further by *actually worshiping* the *fravashis* as a manifestation of the divine being (as shown in the passage below), and not only them, but each little bit of the creator's masterpieces such as the rocks, the trees, the wheat, the grass and all such things. In successive generations this was super-simplified by commentators as pagans who indulged in 'nature worship', which the Church regarded as serious heresy.

'We worship the fravashi of the holy Atarepats; We worship the fravashi of the holy Ataredata; We worship the fravashi of

the holy Atarekithra; We worship the fravashi of the holy Atarehvarenah.....We worship the fravashi of the holy

Vohunemah, the son of Avaraostri, to withstand evil dreams, to withstand evil visions, to withstand evil, to withstand the evil

Christianity's Greatest Controversy - Prelude to Genocide

Pairikas (fairies).

We worship the fravashi of the holy Mathravaka, the son of Simaezi, the Aethrapati, the Hamidhpati, who was able to smite

down most of the evil, unfaithful Ashemaoghas (devil-worshipers), that shout (yell?) the hymns
and acknowledge no lord

and no master, the dreadful ones whose fravashis are to be broken'.^d

Misgivings about Christian saints later re-emerged during 'The Reformation', which saw many relics and images of the saints destroyed or defaced. From the Protestant perspective this meant dispensing with vestiges of idolatry, whereas Catholics (and the Orthodox Church which had resolved the issue of holy images during their war of nerves against the iconoclasts) regarded these acts as nothing less than unholy desecration, the profaning of saints who God held very dear and close to him. At no stage have the Catholic or Orthodox Church told their congregations to worship saints, only venerate them.

To illustrate the various points raised in this chapter, I include numerous individual examples where Christianity and paganism appears to have become intertwined in Ireland and England. As elsewhere the transition to Christianity did not always entail slaughter and widespread chaos, but went fairly smoothly.

Many Protestants would say that the synthesis of the two faiths was and is wrongful, however the intricate inter-connections between paganism and Christianity are far more complex than one would expect, so much so that value judgements of this kind may have entirely missed the essential clues which reveal the true origins and nature of Christianity. For instance, according to St Augustine, Christianity had existed in the ancient world, long before Christ came among us.^e Is this an official Church reference to pagan expectations of a Messiah who turned out to be Jesus Christ, by one of Christianity's most famous theologians?

A similar confession was made by the renowned Welsh Bard Taliesin (of the 500's AD), who stated that there was never a time when the Druids did not hold to the teachings of the Christian Church.^f This is perhaps a profound statement, a frank admission that the Old Faith had always loved Jesus (*Sraosha*), long before he had even been born. He was 'the Resurrector' and 'the Deliverer' foretold in ancient prophecy. One hagiography, the *Life of Colmcille* recounted the 6th Century exploits of St Columba, and contains references to Columba coming across men in Ireland who claimed to be Christian bishops, when in reality they were Druids. The theological climate of the age, evidently permitted Druids to claim with utmost conviction that they were Christian bishops, though I hasten to add, bishops that Rome was in no way happy with.^g In some respects this parallels the Saxon/Germanic conversion experience, and for the very same reason ... the existence of Magi cognisant of their ancient messianic

expectations.

Nevertheless other slightly more orthodox Christians may have lived there too. The evangelization of Ireland went largely undocumented until St Patrick's mission, in the year 432 AD. What we do know about it was contained in *Apologia* and *Confessio Patricii* (which Patrick himself wrote), and a plethora of other quasi-legendary tales scribed by later generations of Irish monks. But, roughly a year before Patrick's arrival, one Palladius went ashore to convert Irish Christians to the Catholic faith.^h Some have guessed that these even earlier Irish Christians were somehow linked with the See of Alexandria, who as a result of the schism at Chalcedon in the mid-5th Century, separated from most of 'Christendom'.ⁱ Perhaps they came there to escape Roman anti-Christian reprisals. Whatever the case, Christians (of whatever shade) lived in Ireland earlier than 431 AD.^j

On the continent numerous Celtic saints were beheaded by the pagans, which to the Magian mind would have been a sure sign of their sanctity. Regarding the absolution of Magian mortal sinners '*if the high-priest orders the cutting off of his head he is righteous on the spot*'.

St Keyne was described as a little girl whose body glistened like the sun.^j And in a story reminiscent of the raising of Zoroaster, St Ailbe of Co. Munster was left to die in the wilderness during the early 6th Century AD, but was shortly rescued and affectionately raised by a wolf,^k who he protected and fed in later life.

St Silyn's (an Irish saint) claim to fame was that he *protected a stag* from certain slaughter at the hands of huntsmen.^j Is this an allusion to the holiness of the stag, stags such as those found in Mesopotamia, or on the wall of a Slavic temple, the totemic icon of the Iranian Saka tribe, or those kept in the royal forests?

St Decumen was a Welsh saint *whose only sustenance was the milk of a cow*. He was decapitated by a brigand who then made off with his beloved dairy cow. Decumen stood up and carried his head to a well-spring, where his blood sanctified the water.^m Does Decumen's love of life-giving milk betray him as a white Magian saint?

And then there is the *Milking Song*. It implores the Virgin Mary (who it terms Jesus' milk-maiden) to bless the udders of a heifer. It then describes this heifer as black, and bound by a silken yoke. The singer likens the sorrow of this heifer whose calf had been lost, with the loss of Mary's son who lay underneath the sea.ⁿ

St Oswald, was a prince of the Angles who died in combat after converting to Christianity. Upon his death, his foes, the Northumbrians, cut his body into different parts, though his skull was later retrieved and interred at Lindisfarne.^o Was this a continuation of the Magian practice of dismembering the body, and spreading the royal remains about various places, as though they were relics?

St Sidwell was *martyred by scythe-bearing pagan farmers to place fertility back into the soil*.

Christianity's Greatest Controversy - Prelude to Genocide

Accordingly she was a saint invoked to give life to the fields.^p Echoes of the old pagan sacrificial martyrdoms for the life of the land are all to clear in the death of this saint.

St Declan refused to eat some dog flesh given to him by a pagan, who told him it was from a sheep. Having sensed the deception, *Declan resurrected the dog.*^q Did he do this to show Christ's powers of resurrection, because dogs were holy to the Magi, or because God had saved him from eating dog-flesh, an act, according to the Magi, capable of bringing one into the devil's kingdom for eternity, just as cannibalism would?

St Ninian taught that God was in everything from the least to the greatest, plant or animal. This saint was responsible for bringing the 'true Christian faith' to the idol-worshipping Picts,^r which we think means he converted them to something altogether different from what they normally believed. But did he give them a totally new faith, or simply the Judaized, or corrected version of the faith as told by Rome?

Although the Catholic Church was vehemently opposed to the tenets of Magianism, they held a similar reverence for the living gifts which the Creator had made. The Church professed that we should be most thankful for the plants and animals, and every other good thing that God had provided for humanity, both for our use, our friendship and our enjoyment. This was more than fully illustrated in commentaries made by the Inquisitors^s who classed the witchcraft-induced destruction of created nature, cattle and the fields as some of the more abominable achievements of the black witches, and gravely contrary to the magnificence of the Creator who had supplied all these things for the benefit of humanity. *Infernal witchcraft was truly a religion which pitted itself against the Creator God.*

a - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.197-199

b - *The Life of Saint Cuthbert*. We also find a pair of otters carved into Chartres cathedral

c - (Pahlavi) *Bahman Yast* III:42

d - (Avesta) *Farvardin Yast* 101

e - *The Celtic Year*, p.1

f - Berresford-Ellis. *The Druids*

g - Berresford-Ellis. *The Druids*, p. 20

h - MacAlister, R. *The Archaeology of Ireland*,
p.3 46-347

i - *Shayast La-shayast* VIII:6

j - Berresford-Ellis. *The Druids*, p. 233

k - Toulson, Shirley. *The Celtic Year*, p. 221

l - *Ibid.* , p. 215

m - *Ibid.* , p. 209

n - *Ibid.* , p.174

o - *Ibid.* , p.199-201

Christianity's Greatest Controversy - Prelude to Heresy

p - Ibid. , p.198

q - Ibid. , p.185

r - Ibid. , p.208-209

s - *Malleus Maleficarum*

133 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV: 11*

134 - Hollingsworth, P. *The Hagiography of Kievan Rus'* intro lxxvi (n. 256)

135 - *Srosh Yast*

136 - *Matthew 25: 31-41*

137 - (NT) *John 6:47-58,60,66*

138 - At the risk of sounding like a botanist or naturalist Christ tells his followers not to worry about their earthly needs. He proceeds to explain how the Father lovingly cares for birds and plants also, and that god's children are somewhat higher in the overall scheme of things ... 'Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: How much more are ye better than the fowls? ... Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that (King) Solomon in all his glory was not arrayed like one of these (plants)'. (Luke XII)

139 - *Atlas of the Ancient World*

140 - *Exploring the World of the Bible Lands*, p. 148. Jewish funerary customs at the beginning of the Christian era were much closer to those practiced by medieval Christians. The corpse was rolled up in a cloth and placed in a stone niche. Once the flesh had rotted away, the bone-filled cloth was removed, and emptied into an charnel ossuary, or placed inside a bone box.

141 - Harris, R. L. - *Exploring the World of the Bible Lands*, p. 89.

142 - (OT) *The Book of Ezra*

143 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard V, VI:35-36*

144 - Ibid. *Vendidad V: VIII: 62*

145 - *Zend Avesta Part I*, p. 65, *Sad Dar XII*

146 - *Dadistan-i dinik XVIII: 3*

147 - Darmesteter, J. *The Zend-Avesta Part I Vendidad Fargard VI, V:44-46, 50-51*

148 - Ibid. *Vendidad V: III:13*

149 - West, W. *Pahlavi Text Part I, Shayast La-Shayast II:11*

150 - West, W. *The Pahlavi Texts Part III, Sad Dar XXXIII: 2-3*

151 - *Atlas of the Ancient World*, p. 237

152 - Mongait. *Archaeology in the USSR*

153 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard VIII,II: 8*

154 - Ibid. *Vendidad, Fargard VII:VI:28-31*. This practice might have given rise to ice tombs of a sort found in various parts of Siberia. Mummified bodies are preserved from decay.

154a - Ibid. *Vendidad, Fargard VII, VIII:49-57*

Christianity's Greatest Controversy - Prelude to Genocide

- 154b - Rawlinson, G. *The Histories*, p. 104
- 155 - Ginzburg, C. *Ecstasies*.
- 156 - Ginzburg, C. *Ecstasies*, p. 263 and Eliade, M. *Shamanism*
- 157 - Gimbutas, M. *The Balts*
- 158 - *Ukrainian-English Dictionary*
- 159 - Mongait. *Archaeology in the USSR*
- 160 - Vasmer, Vol II, p. 654
- 161 - Ibid. Vol II, p. 424
- 162 - Vasmer, M. *Etimologicheskii Slovar' Russkogo Yazyka*, Vol I
- 163 - Vasmer, M. , Vol I, p. 526
- 164 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 271
- 165 - *The Risala*
- 166 - Turville-Petrie, E. O. G. *Myth and Religion of the North*, p. 60
- 167 - Ibid. , p. 54
- 168 - Ibid. , p. 53
- 169 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, pp. 162, 164
- 170 - Ibid. , p. 163
- 171 - Drawn from Vassil Karlovovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zapadnoto Chernomorie*, Varna 1987
- 172 - Ibid. , p. 156
- 173 - Ibid. , p. 163
- 174 - Murphy, G. R. - *The Saxon Saviour*, p.23
- 176 - Care Evans. *The Sutton Hoo Ship Burial*
- 177 - Darmesteter, J. *The Zend-Avesta Part I Vendidad*, J. Darmesteter, p. 96
- 178 - As listed in *The Hagiography of Kievan Rus'*
- 179 - Vernadsky. *The Origins of Russia*
- 180 - Hollingsworth. *The Hagiography of Kievan Rus'*
- 181 - *Slovo O Polku Igoreve*
- 182 - Heer. *The Holy Roman Empire*, p. 15, and *The Rise of Magic in Early Medieval Europe*
- 183 - MacMullen, R. *Christianity and paganism in the 4th-8th Century AD*
- 184 - If some of the Druids were Magian dualists, and in any way connected with the dualistic Persian Cult of Mithra, so unanimously favourable to the Roman legions, then it is inevitable that they were seen as conspirators. They might have had contacts in Rome's military of uncertain magnitude, liaisons which could have been seen as a serious security risk to the Empire.
- 185 - *The Natural History*
- 186 - *The Death of a Druid Prince*

Christianity's Greatest Controversy - Prelude to Gerotride

- 187 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 95
- 188 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 352
- 189 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families.*
- 190 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 103-104
- 191 - Fletcher, R. *The Conversion of Europe*, p. 260
- 192 - Ibid. , p. 259
- 193 - Ibid. , p. 102
- 194 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 108
- 195 - Fletcher, R. *The Conversion of Europe*, p. 123
- 196 - Tschan. *The History of the Archbishops of Hamburg-Bremen*, p. 228
- 197 - Tschan. *History of the Arch Bishops of Hamburg-Bremen*, p. 228
- 198 - *The History and Topography of Ireland*: 39, p. 61
- 199 - As found in the Balts, p. 53, 72 and more especially in the *Civilization of the Goddess - The World of Old Europe*, p. 283-296.
- 200 - *Atharva-Veda VIII, VII:64.*
- 201 - *Atharva Veda VII, XI:2.2*
- 202 - *Atharva Veda VII, XI:2,11*
- 203 - *Archaeology Ireland*, p. 15-17
- 204 - *Pre-Christian Ireland*, p. 154-156
- 205 - *Pre-Christian Ireland*, p. 154-156
- 206 - Ginzburg, C. *Ecstasies*, p. 106. Coincidentally nobody knows the origin of the Old French word for 'a carcass' (*carcois*), but, when read in conjunction with the existence of European Magi in druidic times, I believe it comes from the Persian *karkas* ('a vulture').
- 207 - <http://www.nevsky.net/~wacfund/>
- 208 - Gimbutas - *The Balts and the Civilization of the Goddess*
- 209 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K87, p. 146
- 210 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K3. p. 30-31
- 211 - *Death in the Middle Ages*, p. 113
- 212 - Ibid. , p. 113
- 213 - Ibid. p. 104
- 214 - Ibid. , p. 45
- 215 - Ibid. , p. 86
- 216 - Ibid. , p. 33
- 217 - Ibid. , p. 100

Christianity's Greatest Controversy - Prelude to Genocide

- 218 - Darmesteter, J. *The Zend-Avesta Part I Vendidad VII:16*
- 219 - *Zend-Avesta Part I. Vendidad Fargard VIII: II:13*
- 220 - *Agni Purana, Part III, 292:12-13a. p. 799.*
- 221 - Talbot, C. H. *The Life of St Sturm*, p. 186
- 222 - Heer, F. *The Holy Roman Empire*
- 223 - Vasmer, M. Vol II, p. 666.
- 224 - Vasmer. Vol III, p. 26. The Old Russian word *mov* (meaning 'a bath house') was derived from the verb *myt* ('to wash'), and other Slavic variants with similar meanings; *miti*, *muti*, *muji*. It is also apparently related to the Irish word *mun* ('urine'). The earliest antecedents for these words might have been the Old Indian *mutram*, or the Avestan Persian *muthrem* ('uncleaness' and 'filth').
- 225 - Cross and Sherbowitz-wetzor. *The Primary Chronicle*
- 226 - *The Oxford Dictionary of Superstitions*, p. 417. See also Baley, Jesch and Morris.
- 227 - *The Viking Age in Caithness, Orkney and the North Atlantic. Select papers from the 11th Viking Congress 22 Aug-13th Sept 1989. Edinburgh University Press 1995*, p. 517.
- 228 - *The Vikings*, p. 238
- 229 - Stead, J. *Uses of Urine (Part 1 and 2)*, 1981, 1982
- 230 - *Portable Medieval Reader*, p. 429, Source: *Ordensritter und Kirchenfürsten* - Trans H. F. Schwarz, Insel-Verlag 1927 *Portable Medieval Reader*, p. 429
- 231 - Macalister. *The Archaeology of Ireland*, p. 365
- 232 - Jones, H. L. *Geography*, Strabo 15:16
- 233 - *AD 1,000 - Living on the brink of Apocalypse*, p. 98
- 234 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 411
- 235 - West, W. *The Pahlavi Texts Part III, Sad Dar 36: 4*
- 236 - West, W. *The Pahlavi Texts Part III, Sad Dar 36: 7*
- 237 - West, W. *The Pahlavi Texts Part III, Sad Dar 36: 1-8 & 75:77:79*. The full design of the Bareshnum ground is listed in Darmesteter, J. *The Zend-Avesta Part I Vendidad Fargard IX*.
- 238 - *Epistles of Manuskihar IX: 9n*
- 239 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Love in Britain and Ireland*, p.13
- 240 - *Ibid.*, p.34
- 241 - *Ibid.*, p.7
- 242 - *Ibid.*, p.7
- 243 - *Ibid.*, p.39
- 244 - *Ibid.*, p.7-8
- 245 - *Ibid.*, p.8
- 246 - *Dinkard VIII, XIV:8, Pahlavi texts Part IV*, p.32

Christianity's Greatest Controversy - Prelude to Heresy

- 247 - West, W. *The Pahlavi Texts Part III, Sad Dar IV:1*
- 248 - Ibid. , *Sad Dar XXVI*
- 249 - (NT) I John 1: 8-10
- 250 - As noted in (NT) John 20: 19-23
- 251 - Which was related to (NT) John 20: 19-23 and 1 John 1: 8-10)
- 252 - Ibid. , *Dinkard IX, XXXII: 3*
- 253 - Ibid. , *Dinkard IX, XXXII:12*
- 254 - Simon Magus was anathematized by the apostles for offering money to gain the Holy Spirit's power of healing. This incident was traditionally used as a justification against simony. Even so other portions of the bible equate deeds with money, for example repaying sins 'to the last mite' (Luke XII:59). So too Christ's saying 'Pay to Caesar what is Caesar's, pay to me what belongs to me'. The latter wordings probably breathed extra life into the spiritual habits of the simoniacs.
- 255 - *Reader's Digest - Quest for the Past*, p.284, and Cohn, N. *Pursuit of the Millennium, Chapter 7*, p.127-147
- 256 - Cohn, N. *Pursuit of the Millennium, Chapter 7*
- 257 - *On Simoniacs:9 Southern. R. W. - Western Society and the Church in the Middle Ages*, p.226. Following an analysis of documentation from the Holy Council of Closhevo, it appears that simoniacal practices were emerging during the 8th Century. 'When priests impose a penance of many years ...they sometimes indicate the sum of money necessary for remission of the annual stint ... This money payment is not found in the ancient canons of the Fathers'.
- 258 - *The New Catholic Encyclopedia*, p.667-670
- 259 - *Dadistan i dinik: LXXVIII:*
- 260 - A portion of the transcript can be found in *Early Sources of the Liturgy*. See also *Early Christian Writings*
- 261 - *Dadistan i Dinik LXXVIII:13*
- 262 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV: 14.*
- 263 - West, W. *The Pahlavi Texts Part III, Sad Dar XVII:1*
- 264 - *Vasmer, Vol II, p.46*
- 265 - Vernadsky, *The Origins of Russia*, p. 150-151
- 266 - Vlasova, M. *Novaya Abevega Russkikh Suetverii*, p. 109
- 267 - Simonov, P. *Essential Russian Mythology*, p. 135
- 268 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 123
- 269 - Culican, W. *The Medes and Persians*
- 270 - Jolly. *The Minor Law Books, Narada XII: 80-81*
- 271 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 92-93
- 272 - *The Hagiography of Kievan Rus'*, p. 98

Christianity's Greatest Controversy - Prelude to Genocide

- 273 - *A History of Pagan Europe*
- 274 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 91
- 275 - Ibid. , p. 94
- 277 - *Agni Purana* II, p. 578. *Agni Purana* 222:15
- 278 - Jolly. *The Minor Law Books, Narada* XII: 54
- 279 - Deiss. *Early sources of the Liturgy*
- 280 - *Shayast La-Shayast* IV: 13-14
- 281 - *Shayast La-Shayast* IV: 10
- 282 - Cohn. *Europe's Inner Demons*, p. 28
- 283 - (NT) 1 *Corinthians* 5:1-13
- 284 - Fletcher, R. *The Conversion of Europe*, p. 286
- 285 - (NT) *John* 10: 10-11, 14-16.
- 286 - (NT) *Matthew* 22
- 287 - Boyce, M. *The Zoroastrians*, p.119
- 288 - Comby. *How to Understand the History of Christian Mission*.
- 289 - Fletcher, R. *The Conversion of Europe*, p.135.
- 290 - Ibid. , p. 133.
- 291 - Thorpe, L. *The History of the Franks* II:29-30, p. 141-143.
- 292 - Foley. *From Age to Age*, p. 67.
- 293 - Comby. *How to Understand the History of Christian Mission*, p. 27.
- 294 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 140.
- 295 - Ibid. , p. 199.
- 296 - Heer, F. *The Holy Roman Empire*, pp. 9, 10, 23
- 297 - Ibid. , p. 6
- 298 - Ibid. , pp. 17, 19
- 299 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 42
- 300 - Ibid. , p. 45-47
- 301 - Ibid. , p. 51-52.
- 302 - Ibid. , p. 45-47
- 303 - Ibid. , p. 109
- 304 - Ibid. , p.70
- 305 - Ibid. , p. 45-47
- 306 - Ibid.
- 307 - Ibid. , p. 51-52
- 308 - Ibid. , p. 73
- 309 - Ibid. , p. 76-77
- 310 - Ibid. , p.86

- 311 - Ibid. , p.80
- 312 - Ibid. , p.81
- 313 - Ibid. , p. 85
- 314 - Ibid. , p. 103
- 315 - Ibid. , p. 121
- 316 - Ibid. , p. 125
- 317 - Ibid. , p. 105-106
- 318 - Christiansen, E. *The Northern Crusades*, p. 33
- 319 - Thorpe, L. *The History of the Franks I:48 - The Bogus Christ of Bourges*, p. 99
- 320 - Tschan. *History of the Archbishops of Hamburg-Bremen I:12*
- 321 - Ibid. , p.35
- 322 - Ibid. I:23
- 323 - Ibid. I:54
- 324 - Ibid. I:57
- 325 - Ibid. II:40.
- 326 - Ibid. III:42.
- 327 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.142.
- 328 - Heer, F. *The Holy Roman Empire*, pp. 27, 30, 35.
- 329 - Ibid. , p. 36.
- 330 - Ibid. , p. 36.
- 331 - Lozko
- 332 - Tschan. *The Chronicle of the Slavs*, p. 61.
- 333 - Ibid. , p. 15.
- 334 - Ibid. , p.64-65.
- 335 - Ibid. , p. 83.
- 336 - Ibid. , p. 16.
- 337 - Ibid. , p. 90.
- 338 - Ibid. , p. 90.
- 339 - Tschan. *The Chronicle of the Slavs*, p. 93.
- 340 - Ibid. , p. 94.
- 341 - Ibid. , p. 125.
- 342 - Ibid. , p.92.
- 343 - Ibid. , p. 220.
- 344 - Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*, Chapter 20.
- 345 - Talbot, C. H. - *The Correspondence of St Boniface*, p. 130.
- 347 - Heer, F. *The Holy Roman Empire*, p 37.
- 348 - Ibid. , p.47.

Christianity's Greatest Controversy - Prelude to Genocide

- 349 - Ibid.
- 350 - Ibid. , p. 35-36
- 351 - Ibid. , p. 48
- 352 - Ibid. , pp. 49, 52
- 353 - Vasmer. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 347
- 354 - *How to Read Church History*, p. 101
- 355 - Comby. *How to Read church History*, p. 91. Taken from an extract of *The Life of Constantine*, by Eusebius
- 356 - *Oxford Dictionary of Popes*, p. 53-54, 56
- 357 - *New Catholic Encyclopedia* and Ware, Timothy
- 358 - *A History of Pagan Europe*, p. 179
- 359 - Stoyanov, *The Hidden Tradition in Europe*
- 360 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*
- 361 - Dmytryshyn. *A History of Russia and Lake Peipus*
- 362 - Ilarion, Metropolit. , p. 161
- 363 - Tschan. *History of the Archbishops of Hamburg-Bremen* III:1
- 364 - *Oxford Dictionary of Popes*, p. 153
- 365 - Heer, *The Medieval World and the New Catholic Encyclopedia*
- 366 - Summers, M. *Malleus Maleficarum*, p. 30
- 367 - Tschan. *History of the Archbishops of Hamburg-Bremen* III:28
- 368 - Tschan. *History of the Archbishops of Hamburg-Bremen* III:63
- 369 - Cohn, N. *Pursuit of the Millennium, and Death in the Middle Ages*
- 370 - Cohn, N. *Europe's Inner Demons*, p. 118-123. *Dictionary of the popes*, p. 209-210
- 371 - Heer, F. *The Holy Roman Empire*, p.99
- 372 - Erdoes, R. *AD 1,000 - Living on the brink of Apocalypse*, p. 203
- 373 - Erdoes, R. *AD 1000 - Living on the brink of Apocalypse*
- 374 - *Dictionary of the popes*, 209-210
- 375 - Lenormant. *Chaldean Magic*, p.221
- 376 - *Dictionary of the Popes*, pp. 52-54.
- 377 - *The History of the Church*, p. 428- 430
- 378 - *General Councils of the Church*, p. 50
- 379 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.119
- 380 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.110
- 381 - Compiled from the *Dictionary of the popes*, p. 113-154
- 382 - *Dictionary of the popes*, p. 113
- 383 - Ibid. , p. 114
- 384 - Stoyanov , Y. *The Hidden Tradition in Europe*, p. 123.

385 - Ibid. , p. 115

386 - Ibid. , p. 117

387 - Ibid. , p. 118

388 - Ibid. , p. 119

389 - Ibid. , p. 120

390 - Ibid. , p. 121

391 - Ibid. , p. 122

392 - Ibid. , p. 123

393 - Ibid. , p. 124

394 - Ibid. , p. 1154

395 - Williamson, G. A. *The History of the Church*, p. 249-250. *The History of the Church VII*: 31

396 - When I make mention of the term Apostolic Church in an historical sense, I am particularly drawing upon Eusebius' accounts of the Church (as a historical entity) during the age before the period of the first schism at Chalcedon. His work is thus a vital picture of the early, unfragmented Church of the Apostles.

397 - *Early Christian Writings*, (trans) Maxwell Staniforth.

398 - Declared spurious by elements of the clergy in the *History of the Church*, p. 89

399 - Baring-Gould, S. , p. 36-37

400 - *The Hidden Tradition of Europe*

401 - Talbot, C. H. - *The Correspondence of St Boniface*, p.110

402 - (NT) 2 Thessalonians 1 :7-10

403 - (NT) 2 Thessalonians 2 :2-12

404 - Baring-Gould, S. , p.41

405 - (NT) 2 Thessalonians II: 7

406 - *The City of God by St Augustine XX:XXIV*., p. 945-947

407 - Mc Ginn, B. *Visions of the End*, p. 182

408 - Mc Ginn, B. *Visions of the End*, p. 132

409 - Ibid. , p. 70

410 - Ibid. , p. 70

411 - Ibid. , p. 119

412 - Ibid. , p. 120

413 - Ibid. , p. 121

414 - Ibid. , p. 19

415 - Ibid. , p. 84

416 - Ibid. , p. 114

417 - Ibid. , p. 115

418 - Ibid. , p. 100

Christianity's Greatest Controversy - Prelude to Genocide

- 419 - Ibid. , p. 182
- 420 - Mc Ginn, B. *Visions of the End*, p. 217.
- 421 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*, p. 323
- 422 - See the works of Margaret Murray, who includes recorded witch depositions to this effect.
- 423 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*
- 424 - Ibid., p. 15
- 425 - Ibid., p. 14
- 426 - Ibid., p. 426
- 427 - Ibid., p. 15
- 428 - Ibid., p. 14
- 429 - Ibid., pp. 23, 144, 385, 425-427, 429-430, 432
- 430 - Ibid., p. 423
- 431 - Ibid., p. 424
- 432 - Ibid., p. 427
- 433 - Ibid., p. 16. See also Sir James Frazer's *Golden Bough*.
- 434 - Stoyanov. *The Hidden Tradition in Europe*
- 435 - *New Catholic Encyclopedia*, p. 193-194
- 436 - Williamson, G. *The History of the Church IV: 14*
- 437 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 438 - Stoyanov, Y. , p. 106
- 439 - Stoyanov. *The Other God*, p.173
- 440 - Ibid. , p. 140-141
- 441 - Ibid., p. 275
- 442 - Ibid., p. 197-198
- 443 - Stoyanov. *The Hidden Tradition of Europe*, p. 197
- 444 - Ware. *The Orthodox Church*, p. 262.
- 445 - Stoyanov. *The Other God*, p.151
- 446 - Stoyanov, Y. , p. 119
- 447 - Ibid. , p. 134
- 448 - Ibid., p. 122-123
- 449 - Ibid., p. 209
- 450 - Williamson, G. *The History of the Church VII: 29-30*
- 451 - *New Catholic Encyclopedia*, p. 27.
- 452 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 104
- 453 - Williamson, G. *The History of the Church V:13*
- 454 - Ginzburg, C. *Ecstasies*, p. 75

Christianity's Greatest Controversy - Prelude to Heresy

- 455 - Lunde. *The Meadows of Gold*, p. 319
- 456 - As portrayed by Norman Cohn in *Europe's Inner Demons*
- 457 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 119
- 458 - Ibid. , p. 122
- 459 - Gilbert. *Magi - The Quest for a Secret Tradition*
- 460 - Ibid. , p. 122
- 461 - Lunde. *The Meadows of Gold*
- 462 - Ware. *The Philokalia*, p. 204-205, Heer. *The Medieval World*, p. 202, and Fichtenau, H. *The Carolingian Empire*
- 463 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138-139
- 464 - Fletcher, R. *The Conversion of Europe*, p. 366
- 465 - Flint V. *The Rise of Magic in Early Medieval Europe*. Flint provided evidence showing that the level of occultism inside these monasteries was almost beyond credence.
- 466 - Dennis, A., Foote, P., Perkins, R. - *Laws of Early Iceland - Gragas*. K6. p. 38
- 467 - *Preface to the Anti-Manichaean Writings*, p. 1
- 468 - Dodge. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 469 - See Christian and Stoyanov. *The Hidden Tradition in Europe*. The Manichaeans were the most prodigious of all the heretics. Its earliest missions encompassed Northern Africa, parts of Southern Europe and eastwards into China (especially Fukien province). After waves of persecutions and mass executions by the Romans in the 3rd Century AD, their parishes were pushed back as far as the Balkans, the Middle-east, India, China, Tibet, Siberia and Central Asia. During the 8th-10th Centuries, they were only on friendly terms with gnostics, Buddhists and the city states of the Central Asian silk route. Many steppe peoples were of this creed.
- 470 - As mentioned in *The Other Bible*, Stoyanov. *The Hidden Tradition in Europe* and *The New Catholic Encyclopedia*.
- 471 - *The Middle East*, p. 136
- 472 - Stoyanov. *The Hidden Tradition in Europe*. and Christian. *A History of Russia, Central Asia and Mongolia*
- 473 - *The Middle East*, p. 79
- 474 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 265
- 475 - Ibid. , p. 267
- 476 - Ibid. p. 267
- 477 - Ibid. , p. 271
- 478 - Painter, G. D. *The Tatar Relation*:10, p. 62
- 479 - Christian, D *A History of Russia, Central Asia and Mongolia*, p. 270
- 480 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 72

Christianity's Greatest Controversy - Prelude to Genocide

- 481 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 101-103
- 482 - Stoyanov. *The Other God*, p. 115-117 and Dodge. *The Fihrist of Al Nadim*
- 483 - Dodge, B. *The Fihrist of Al-Nadim*
- 484 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 125
- 485 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 486 - *Sikand-Gumanik Vigar* XVI
- 487 - *The New Catholic Encyclopedia*, p. 156-157
- 488 - Dodge, B. *The Fihrist of Al-Nadim*, Vol II, Chapter IX, section II
- 489 - *Sikand-Gumanik Vigar* XVI
- 490 - Dodge. *The Fihrist of Al-Nadim*, Vol II, Chapter IX, section II
- 491 - Heer, F. *The Medieval World*, p. 211
- 492 - *Strange landscapes*
- 493 - *De Moribus Manichaeorum* XX
- 494 - *Gnosis, the Nature and History of gnosticism*, p. 35-36
- 495 - *The Fihrist of Al-Nadim*, Vol II, Chapter IX, section II
- 496 - *Gnosis, The Nature and History of gnosticism* and Harris L. *The Secret Heresy of Hieronymus Bosch*
- 497 - Augustine. *De Moribus Manichaeorum*
- 498 - *De Moribus Manichaeorum* XVI:46
- 499 - *De Moribus Manichaeorum* XVI:47
- 500 - As mentioned by Marquart, Dodge and Stoyanov
- 501 - Stoyanov. *The Other God*
- 502 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 139
- 504 - *Ibid.* , p. 110
- 505 - *Ibid.* , Vol I, p. 83
- 506 - *New Catholic Encyclopedia*
- 507 - *The Other Bible*, *New Catholic Encyclopedia*
- 508 - *De Moribus Manichaeorum* XXIX
- 509 - *De Moribus Manichaeorum*
- 510 - *Dinkard* IX. XXXVIII
- 511 - *The New Catholic Encyclopedia*
- 512 - *The Fihrist of Al-Nadim*, Vol II, Chapter IX, sect II
- 513 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 514 - *Ibid.* , p. 139
- 515 - Stoyanov. *The Other God*, p. 246
- 516 - Metropolit Ilarion. *Dokhristiyans'ki Viruvannya, Ukrain's'kovo Narodu*, p. 90-91
- 517 - *Before the Burning Times*

- 518 - Eusebius. *The History of the Church*, p. 158
- 519 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138
- 520 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 521 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 522 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 208
- 523 - Stoyanov. *The Other God*, p. 239, 260, 264
- 524 - Ibid. , p.256-257. See also Harris, L. *The Secret Heresy of Hieronymus Bosch*
- 525 - Ibid. , p. 139
- 526 - *Cosmic Dualism*, p. 58. One example is depicted in the book.
- 527 - O' Raicli, N *Shanahoe - A Rich Area*, p. 107-110
- 528 - Stoyanov. *The Other God*, p.171
- 529 - Ibid. , p. 139
- 530 - Ibid. , p. 147
- 531 - Ibid. , p. 148
- 532 - Ibid. , p. 149
- 533 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian heresy*, p. 190-191
- 534 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian Heresy*
- 535 - Stoyanov, Y. *The Hidden Tradition in Europe*, Yuri Stoyanov, p. 212
- 536 - As mentioned by Stoyanov and Heer
- 537 - Ibid. , p. 133
- 538 - Austin and Alcock. *From the Baltic to the Black Sea*
- 539 - Heer. *The Medieval World*, p. 206
- 540 - Ibid. , p. 206
- 541 - Stoyanov. *The Other God*, p. 188-189 and Heer
- 542 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 131-132
- 543 - Ibid. , p. 282
- 544 - Ibid. , p. 131
- 545 - Vernadsky, G. *The Origins of Russia*, p. 313-314
- 546 - Vernadsky, G. *The Origins of Russia*
- 547 - Stoyanov. *The Other God*, p. 245
- 548 - Heretical activity at both these locations is described by Stoyanov and Flint
- 549 - Flint. , p. 137
- 550 - Stoyanov
- 551 - Stoyanov. *The Other God*, p. 254-255
- 552 - (NT) 1 Cor 12: 28-30
- 553 - Stoyanov. *The Other God*, p.232-250. See also Flint, Heer, Kors and Peters.

Christianity's Greatest Controversy - Prelude to Genocide

- 554 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 98
- 555 - Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*
- 556 - Thompson, M. W. *Novgorod the Great, Excavations at the Medieval City. Directed by A. V. Artsikhovsky and B. A. Kolchin.*
- 557 - Mentioned in the works of Margaret Murray.
- 558 - Stoyanov. *The Other God*
- 559 - Stoyanov. *The Hidden Tradition in Europe*
- 560 - Thomas, P. C. *General Councils of the Church*, p. 83
- 561 - Stoyanov. *The Other God*, p.176
- 562 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 142-148
- 563 - Stoyanov. *The Other God*, p. 162, 166, 175
- 564 - Ibid., p. 143
- 565 - Ibid., p. 142
- 566 - Ibid. , p. 143
- 567 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 144
- 568 - Stoyanov. *The Other God*
- 569 - Erdoes. *1,000 AD. Living on the Brink of Apocalypse*
- 570 - Cohn, N. *In Pursuit of the Millennium*
- 571 - Cohn, N. *In Pursuit of the Millennium*
- 572 - Zeigler. *The Black Death*. For more on the European Jewish situation see Heer. *The Medieval World*, p. 309-323, Cohn. *Europe's Inner Demons* as well as the *Dictionary of the Popes*
- 573 - Ibid. , p. 41-50
- 574 - Ibid. , p. 42
- 575 - Cohn, N. *In Pursuit of the Millennium*
- 576 - Ibid., p. 45
- 577 - Ibid., p. 232
- 578 - Ibid. , p. 227-231, 226-227
- 579 - Ibid., p. 231
- 580 - Ibid.
- 581 - Ibid., p. 219-221
- 582 - Ibid. , p. 235-236
- 583 - Ibid., p. 246
- 584 - *Ancient Inventions*, p. 101-103.
- Thomas, K. *Religion and the Decline of Magic*, p. 237.

We again hear of diving apparatus during the trial of John Wildman on charges of sedition in the last years of the 1600's. He allegedly procured the equipment from a female seer who learned how to construct the devices from the angels. Being a resourceful chap addicted to

treasure hunting, Wildman used this novel gear to fossick offshore, where Spanish shipping had gone down.

585 - Cohn, N. *In Pursuit of the Millennium*

585a - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 163-164

586 - Berresford-Ellis. *The Druids*. I am unsure of whether or not the word used in the actual text is 'magus', because I have seen two different translations of the same passage, one of which does not use the term.

587 - Flint. *The Rise of Magic in Early Medieval Europe*

588 - Summers *Malleus Maleficarum*, p.61

589 - See Clark. *Thinking with Demons*, Murray. *The Witch Cult in Western Europe*, not to mention Stoyanov

590 - Stoyanov, Y. *The Hidden Tradition in Europe*

591 - Summers, M. *Malleus Maleficarum*

592 - *The Three Books of Occult Philosophy*, Agrippa

593 - *Malleus Maleficarum* Part III: General and Introductory

594 - Thomas, P. C. *General Councils of the Church*, p.67-74

595 - Thomas, P. C. *General Councils of the Church*, p.75-78

596 - Thomas, P. C. *General Councils of the Church*

597- Kors and Peters. *Witchcraft in Europe 100-1700*, p.187. See also *Malleus Maleficarum*.

598 - Christiansen, E. *The Northern Crusades*, p.33

599 - Heer, F. *The Medieval World*, p.150

600 - Cohn. *Europe's Inner Demons*

601 - Summers, M. - *Malleus Maleficarum*, p.328.

602 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 215. The penalties were severe. Summers. *Malleus Maleficarum*, Part II, Q1, Ch 16, p.334 'it is clear that all Bishops and Rulers who do not essay their utmost to suppress crimes of this sort (maintaining wizards in their employ), with their authors and patrons, are themselves to be judged as evident abettors of the crime, and are manifestly to be punished in the prescribed manner'.

603 - Summers. *Malleus Maleficarum*

604 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 116-118

605 - Ankarloo and Clark - *Witchcraft and Magic in Europe*, p.200

606 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 37

607 - Norwich, J. J. *Byzantium - The Apogee*, p. 94

608 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 354

609 - Ibid. , p. 351

610 - Hollingsworth. *Sermons and Rhetoric of Kievan Rus'*

611 - Heer, F. *The Holy Roman Empire*, pp. 59, 65

Christianity's Greatest Controversy - Prelude to Genocide

- 612 - Ibid. , p. 74
- 613 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 63
- 614 - Heer, F. *The Medieval World*, p. 176-177
- 615 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 616 - Heer, F. *The Holy Roman Empire*, p. 98
- 617 - Heer, F. *The Medieval World*, p. 360
- 618 - Poole, A. L. *Domesday to Magna Carta*, p. 304
- 619 - Heer, F. *The Holy Roman Empire*, p. 67, 71
- 620 - Ibid. , p. 51
- 621 - Ibid. , p. 49
- 622 - Ibid. , pp. 67, 84, 90
- 623 - Ibid. , p. 58
- 624 - Ibid. , p. 68
- 625 - Ibid. , p. 57
- 626 - *Archaeology of Ireland*, p.343
- 627 - Mc Ginn, B. *Visions of the End*, p. 113
- 628 - Summers, M. *Malleus Maleficarum*, Part III, Question 6, p.445
- 629 - *Standard Dictionary of Folklore, Mythology and Legend*, p. 953-954
- 630 - Jones and Pennick. *A History of pagan Europe*
- 631 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p.109
- 632 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.207
- 633 - Ibid. , p.363-364
- 634 - Ibid. , p.293
- 635 - Fletcher, R. *The Conversion of Europe*, p.282
- 636 - Fletcher, R. *The Conversion of Europe*, p.355
- 637 - Thorpe, L. *The History of the Franks* II:42, p.156
- 638 - Cohn. *Europe's Inner Demons*, p.53
- 639 - Heer, F. *The Medieval World*, p. 297
- 640 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.355, 391
- 641 - Ibid., p.363
- 642 - Ibid., p.197-199
- 643 - Poole, A. *Domesday Book to Magna Carta*, p. 223-224
- 644 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 352-353.
- 645 - *The Hidden Tradition in Europe*
- 646 - Poole, A. *Domesday Book to Magna Carta*, p. 224-225
- 647 - Murray, M. *The God of the Witches*, pp. 5, 15
- 648 - Murray, M. *The God of the Witches*

Christianity's Greatest Controversy - Prelude to Heresy

- 649 - Poole, A. *Domesday Book to Magna Carta*
- 650 - *The Norman Achievement*, p. 151
- 651 - *The Oxford Illustrated History of Medieval Europe*, p.76
- 652 - Heer, F. *The Holy Roman Empire*, p.56
- 653 - *On Simoniacs*:1
- 654 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 362
- 655 - Fletcher, R. *The Conversion of Europe*, p. 135
- 656 - Lane-Fox, R. *Pagans and Christians*, p. 588
- 657 - Poole, A. *Domesday to Magna Carta*
- 658 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.363
- 659 - *Portable Medieval Reader*, p. 81 Source: *Regestrum visitationum Archiepiscopi Rothmagensis* Le Brument 1852
- 660 - *Portable Medieval Reader*, p.80
- 661 - *Portable Medieval Reader*, p.75-78 Source *Ecclesiastical History*, Trans T. Forester, Bohn 1853-1856
- 662 - *Portable Medieval Reader*, p.64-66 Source: *Chronicle* - Ed. F. Bernini, Bari, Italy, 1942
- 663 - *Portable Medieval Reader*, p.59 Source: *Chronicle* - Trans G. G. Coulton, *Social Life in Britain*, Cambridge University Press 1918
- 664 - Baring-Gould, S.
- 665 - *The Cathedral Builders of the Middle Ages*, p.15-16
- 666 - Kors and Peters. *Witchcraft in Europe*, p.122
- 667 - *Archaeology of Ireland*, p. 356
- 668 - *Archaeology of Ireland*, p. 356
- 669 - Fletcher, R. *The Conversion of Europe*, p. 254
- 670 - Vernadsky. *The Origins of Russia and The Wooden Architecture of Russia*
- 671 - Vernadsky. *The Origins of Russia*, p.65
- 672 - Heer. *The Medieval World*, pp. 377, 388
- 673 - Gilbert. *Magi the Quest for a Secret Tradition*. Gilbert speaks of the ancient Gothic-style arches he saw there, pre-dating those of later medieval Europe.
- 674 - Mc Ginn, B. *Visions of the End*, p. 244
- 675 - During his eastern travels Marco Polo claims to have seen the remains of the Three Wise Kings laying in an incorruptible state, somewhere in Iran, among a community of fire-worshiping Zoroastrians. This is interesting considering that the Kings' remains were peacefully residing in Cologne cathedral during that same time frame. Eastern legends mention more than three Magi going to Bethlehem. Perhaps the Iranian relics belonged to the rumored larger retinue. Otherwise the authenticity of these or the Cologne remains are open to question. Examination of the Cologne relics have yielded a possible date almost

Christianity's Greatest Controversy - Prelude to Genocide

1,700-2,000 years old.

676 - As shown in *Death in the Middle Ages*, p.49

677 - *Guide to National and Historic Monuments of Ireland*

678 - Fletcher, R. *The Conversion of Europe*, p. 268-269

679 - *Irish Art*, p.17

680 - Wilson, D. M. - *The Archaeology of Anglo-Saxon England*, p. 206

681 - A good example is mentioned in *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on www.ladyoftheearth.com/witch/sugny.txt. The witchcraft poisoning accusations found in this trial, directed against the defendant Pihart (born to a family of known witches), allegedly happened to avenge a snub directed against their family. The deceased Jean Loison's family didn't want their son, Jean Lamblot marrying Pihart's niece, stating 'his mother ... didn't want Jean Lamblot of Sugny to mix with their (Pihart's) race (of the witches)'.

681a - *The Hidden Tradition in Europe*

682 - Heer, F. - *The Medieval World*, p.25

683 - Thomas, P. C. *General Councils of the Church* and *The Oxford Illustrated History of Christianity*. 1076-1122 AD, but extending into the 13th Century with a series of four scathingly reformist Lateran Councils, and two Councils at Lyons.

684 - Dmytryshn. *A History of Russia*

685 - *Cathedrals*, p. 19.

686 - *Ibid.* , p. 39.

687 - *Ibid.* , p. 57.

688 - Gilbert, A. G. *Magi - The Quest for a Secret Tradition*

689 - Harris, L. *The Secret heresy of Hieronymus Bosch*

690 - Hollingsworth, P. *The Hagiography of Kievan Rus'* , p.68

691 - Harris, L. , plate 45.

692 - *Ibid.* , plate 38-39.

693 - Flint. *The Rise of Magic in Early Medieval Europe*

694 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.141-142.

695 - *Ibid.*

696 - *Ibid.* , p. 365.

697 - *Ibid.* , p. 367-368.

698 - Heer, F. *The Medieval World*, p. 203.

699 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 370.

700 - Summers, M. *Malleus Maleficarum*, The opening lines of Innocent VIII's papal Bull, p. 29

701 - *Ibid.* Part III; Question 25, p.518

702 - *Ibid.* Part III; Question 25, p.518

Christianity's Greatest Controversy - Prelude to Heresy

- 703 - Ibid. *Part III; Question 25*, p. 519
- 704 - Ibid. *Part III; Question 28*, p. 529
- 705 - Ibid. *Part III; Question 28*, p. 531
- 706 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 251-252
- 707 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 708 - *Psalm LXXXII: 6*
- 709 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:38*
- 710 - Ibid., *Dinkard VIII: 33*
- 711 - Ibid., *Dinkard VIII: 58*
- 712 - Ibid., *Dinkard VIII: 55*
- 713 - Ibid., *Dinkard VIII:XVII:37*
- 714 - *Agni Purana Part III: 38-42*, p. 665
- 715 - Dennis, Foote and Perkins. *Laws of Early Iceland*
- 716 - Ibid., *Dinkard VIII: 67*
- 717 - Ibid., *Dinkard XLII: 1-3*
- 718 - Summers. *Malleus Maleficarum*
- 719 - Flint. *The Rise of Magic in Early Medieval Europe*
- 720 - *Yasna LXV:1*
- 721 - *Agni Purana*
- 722 - Christian. *A History of Russia, Central Asia and Mongolia*
- 723 - Comby, J. *How to Understand the History of Christian Mission*, p.61
- 724 - *The Northern Crusades*
- 725 - Stoyanov, Y. *The Hidden Tradition in Europe*.
- 726 - See *The Middle East* and Boyce. *The Zoroastrians*
- 727 - *Lake Peipus 1242 - Battle of the Ice*, p.9
- 728 - *The Ancient Slavs*
- 729 - *The Ancient Slavs*, p. 21
- 730 - *The Ancient Slavs*, p. 37
- 731 - Nicolle, D. *Lake Peipus 1242 - Battle of the Ice*, p.10
- 732 - Ibid., p.11
- 733 - Ibid., p.12-14
- 734 - *The Northern Crusades*
- 735 - *The Northern Crusades*
- 736 - Stoyanov. *The Hidden Tradition in Europe*
- 737 - Bede, *The Ecclesiastical History of the English People*, p.44-54
- 738 - Vernadsky, G. *The Origins of Russia*, p.221. See also *Sermons and Rhetoric of Kievan Rus'*
- 739 - Stoyanov, Y. *The Hidden Tradition in Europe*

Christianity's Greatest Controversy - Prelude to Genocide

739a - St Augustine. *The City of God*

740 - See *Lake Peipus* for the slow spread of Russian Orthodox monasteries during the early Middle Ages.

741 - *Malleus Maleficarum* Part II, Q. 1, Chapter 16, p. 329

742 - (NT) 2 Corinthians II: 22-25

743 - Strong's Exhaustive Concordance of the Bible, Greek Dictionary

744 - O'Flaherty. *The Rig Veda* 10.136:7

745 - (*The History of the Church* V:16-18)

746 - Lunde. *The Meadows of Gold*, p. 327

747 - Lozko. *Ukrain'ske Yazichnistvo*

748 - Cross and Sherbowitz-wetzor

749 - Lozko

750 - Murray

751 - *Arda Viraf* I: 19-27.

752 - *Arda Viraf* I: 33-41.

753 - *Arda Viraf* II: 1-16.

754 - *Arda Viraf* II: 21-23.

755 - *Arda Viraf* II: 24-31.

756 - *Arda Viraf* III: 1-4.

757 - See *The Three Books of Occult Philosophy* by Cornelius Agrippa

758 - Boyce, *The Zoroastrians*, p. 118

759 - Thiering. *Jesus the Man*, p. 105

760 - ((NT) I John IV: 4).

761 - *How to Understand the History of Christian Mission*, p. 13

762 - Whether in Islamic or Christian countries practitioners of the Old Faith experienced a downward social spiral or worse. For a glimpse of this see Boyce, Summers and Kors and Peters.

763 - *The Natural History*, p. 271. Aristotle said Zoroaster was a magician, whereas Herodotus advocated differently.

764 - *John IV*

765 - (NT) *Collosians* I: 26-27

766 - (NT) *Ephesians* III-IV: 4

767 - *The History of the Church*, p.107. *The History of the Church* IV:5

768 - *The History of the Church*, p.89. *The History of the Church* III:25

769 - (NT) *John* 8:12-19.

770 - (NT) *John* 8:31-59. The temple priests were again scripturally associated with the dark side, for when they sent guards to collect Jesus from the Garden, pending his trial in the thick

Christianity's Greatest Controversy - Prelude to Genocide

of night, Christ states *'but this is your hour, and the power of darkness'* (Luke XXII:53). In Magian lore the devil's time begins after sundown.

771 - After a sermon on the growing of fruit and the mustard seed, the Gospel of Mark states; *'And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples'*. (Mark IV:33-34) Clearly Christ's teachings were not intelligible to your average listener, and even had to be explained plainly to the apostles when nobody was around.

772 - Lenormant. *Chaldean Magic*, p. 229 re: Herodotus

773 - Boyce - *Zoroastrians*, p.120

774 - (Matthew XIII: 24-30)

775 - (Matthew XIII: 38-40). Jesus was especially inundated by curious natives of Jerusalem on another occasion, wanting to know if he was the Messiah, and hear it from Christ's own mouth. His reply to such an eager crowd is surprisingly blunt. *"I told you and ye believed not ... the works that I do in my Father's name, they bear witness of me ... ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me"*. (John X. 224-30).

776 - This dualistic phraseology allows us to delve inside Christ's mind, and by implication, the mind of the Father who sent him. Here Jesus openly admits that not everybody on earth is born of god ... some are children of the devil. Christ is in effect confessing the existence of another power beyond the "One God", a dark malevolence, also with the abilities of a creator.

Jesus gave his disciples the power to exorcise; *'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases'*. (Luke IX:1). This gift is explained a little further in Luke X: 19-20 *'Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy (ie; the Devil); and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven (ie; you have this gift only because you are sons and daughters of heaven)*. Now if rabbinical and Chaldean teachings on the Most High were inculcated into Christ's mind this same phrase should have read *'Behold I give unto you power to tread on serpents and scorpions, and to remove the harms that the Father has set against you for your wrongdoings; and he will resolve not to hurt you, and he won't send his servile devils after you'*. To this end Christ's exorcisms may have been more white Magian in their underlying principle than Chaldean.

Or think of it this way. Jesus is repeatedly portrayed as an exorcist of unclean spirits and devils throughout the Gospels. If medieval legend is to be trusted Christ's powers of demon-expulsion were allied with David and Solomon's Chaldean-style rites of exorcism. In this case the demons were rebel powers, fallen creations who disobeyed God's will. Yet

Christianity's Greatest Controversy - Prelude to Genocide

enigmatically they are described as obediently under the Most High's direct control. In other words they are controlled rebel spirits with fallen natures, controlled by fear. Under this scheme if god wants to hurt you he says 'go afflict such and such', and the devils go and do his will. Next comes the inevitable sickness and infirmity. In white Chaldeanism it is only through the power of their god-given monarchy and spiritual purity that kings and graced devotees can undo a demonic infirmity sent by the Most High God.

Whereas in the Magian view God made everything perfect, and did nothing evil besides disown the devil's children on Judgement day, or send servants into the world to physically halt wrongdoing. But the Devil, the vexing antigod responsible for all calamity and misfortune desired to harm, kill and pollute God's magnificent creations. By the power of God Magian exorcists hoped to drive off the physical ailments and afflictions invoked by Ahriman the adversary, whether through certain spells, or their astonishing abilities as surgeons and physicians.

Now in the Gospel demons are driven off because they recognise Jesus' power, and are afraid of his ability to destroy them, just as flame applied to a weevil causes it to scamper and burrow deeper.

If, as the rabbis taught, demon-caused maladies were a just punishment, the wish and will of Yaweh, why is that Christ spends much of his mission combating devils and the worries they cause, which, based on current teaching, would have been sent upon the victim by himself anyway? If Jesus is the son of the Father (indeed one and the same as the father), and one who tirelessly vanquishes and banishes the demons responsible for leprosy and blindness, why does he do so, when, according to judaizing doctrines, he sent them in the first instance? Clearly Jesus' father and Yaweh may not be identical.

Christ met staunch opposition from the Rabbis for healing a woman incurable for almost two decades, on a Sabbath Saturday. In his own defense Jesus states *"and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"* (Luke XIII:16). Notice he doesn't say 'this vile sinner who the father has bound for good measure'. Christ felt genuine pity and hurt for god's children suffering in this prolonged manner. By extension the Father was also aggrieved at their state, far from being the demonic cause of their condition, as many have been taught to profess.

As in Magian tradition, Christ healed during the day. As for instance the healing of a congenitally blind man, where he states ; *'I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world'* (John IX:4).

When it comes to demon smiting, Magian scripture portrayed *Sraosha* as the ultimate demon-killer.

777 - (NT) John 11:25 Christ also states *'Marvel not at this: for the hour is coming, in which all that*

Christianity's Greatest Controversy - Prelude to Genocide

are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation' (John V:28-29)

778 - (NT) Luke 21:25-28.

779 - *The History of the Church*, p.89

780 - Williamson, G. *The History of the Church* I:7

781 - Franklin, Simon. *Sermons and Rhetoric of Kievan Rus'*, Appendix II

782 - (NT) Luke I: 9-13

783- Dodge. *The Fihrist of Al-Nadim*

784 - *The Three Books of Occult Philosophy*

785 - See Iamblichus' *On the Mysteries of the Egyptians, Babylonians and Assyrians*

786 - (NT) Luke 24:45

787 - (NT) Matthew 27: 51-53

788 - Fitzmyer, J. A. *101 Questions on the Dead Sea Scrolls*, p. 98

789 - Ibid. , p. 67

790 - Ibid. , p. 69

791 - Ibid. , p. 132

792 - Words and meanings derived from *Strong's Concordance*, from the appended Hebrew-Chaldean and Ancient Greek dictionaries.

793 - *Exploring the World of the Bible Lands*, p.90

794 - *The Edificatory Prose of Kievan Rus'*, *The Homilies of Grigorii the Philosopher*, p. 164. Homily 7 for the Seventh Day, for Saturday: On the Dead.

You will note Grigorii's reference to certain 'laws of nature' as the cause of mortality. Such phraseology advertises his adherence to pagan gnostic perceptions about aging and death. Rather than being demon-caused (strictly speaking), death came as one's triangles (ie; one's cells) lost their ability to replicate.

Plato, *Timaeus and Critias*, (trans. Sir Desmond Lee) p. 111. Plato's *Timaeus* 43

'So the triangles composing the food and drink which it takes into itself from outside are older and weaker than those in itself, which are new and break them up and absorb them, feeding the creature on substances like its own and making it grow. But when the root of the triangles (ie; the stem of the cell) is loosened by the many trials they meet in the course of time, they can no longer cut up into their own likeness the triangles of the food taken in, but are themselves easily broken up ... and in the process the creature fails and declines into the condition which we call old age'. The text was a Platonic pagan gnostic scientific discourse, possibly written around 388 BC.

795 - Trenchard, Warren, C. *Complete Vocabulary Guide to the Greek New Testament*, p.178, 298

796 - Still if Jews were instrumental in initiating Communism, by Stalin's time, they were all washed up, ushering in a new round of anti-semitism, as the deck of soviet power was

Christianity's Greatest Controversy - Prelude to Genocide

reshuffled to factor out Jewish power brokers. Next Christianity faced the firing squad. During the Communist purges only a few hundred priests out of 51,100 were saved from incarceration, exile to Siberia, or liquidation, and the fate of 94,000 nuns remains uncertain. Nor would there be any monasteries, hospitals, convents or schools. Barely several hundred of the estimated 54,000 parishes escaped decimation, meaning that under comrade Stalin (the ex-Georgian Orthodox seminarian!) the Russian Church had almost ceased to exist by 1939. *The Orthodox Church, Timothy Ware, p. 162.*